

Church-1935

African Orthodox

AFRICAN ORTHODOX CHURCH HONORS FIRST PATRIARCH

Antioch.
He appealed to Negroes to fall in line and get away from an inferiority complex; he also appealed to the clergy to close ranks and to re-dedicate their lives to the successful prosecution of the work. A great man was honored in death. After a hymn, the Msgr. announced the benediction.

NEW YORK, N.Y., June 7.—The first pilgrimage to the grave of the first patriarch of the African Orthodox church, a red-letter day that was indelibly imprinted upon the annals of Race history was enacted on Decoration Day, May 30, when the African Orthodox church made its first pilgrimage to the grave of His Eminence, the late George Alexander McGuire, patriarch, and founder. at 8:30 a.m.

The Pro-Cathedral of the Holy Trinity of character, mind and ability Cross was filled with a great number of our deceased leader. Rev. Canon of our pilgrims to celebrate a High Mass. Rev. Canon of Brooklyn said that truly Memorial Mass for fallen heroes Ethiopia was stretching forth her hands unto God; that this was one of the greatest events of the age.

The robed choirs of the several churches of New York, Brooklyn, Philadelphia and Boston filled the aisles in solemn procession with their several cantors. This pilgrimage in honor and respect of our Patriarch who was a man towering head and shoulders above other men.

The Rt. Rev. Msgr. Fred A. Toote spoke of the special privilege that the Race was afforded in having a leader of the ability and generosity of our Patriarch that he hoped that this pilgrimage will be made annually. Rev. Sr. Mary Agnes who was secretary to the Patriarch spoke of her association with him and of his influence and scope of vision.

Immediately after the Mass the pious crowd left the Pro-Cathedral for the Woodlawn cemetery where they were met by a concourse that had come from different points far and near, not being able to be present at the Mass. Fr. John Simons who is 75 years of age spoke and said that he was happy that God had spared him to see this day that he could be among this great gathering to pay homage to such a great man.

Form Long Procession
This great gathering of pilgrims then formed in procession with burning Thurifol followed by the Msgr. Fred A. Toote, who was Cross, this memorial procession Patriarchal Vicar spoke briefly from wended its way from the east gate of the cemetery. The robed choirs and variegated vestments of prelates and clergy followed by hundreds of pilgrims singing as they marched, made it a colorful, venerable and beautiful sight to behold, and an occasion that will ever be remembered. Arriving at the grave, Msgr. Toote officiated.

The grave being censed with the usual ritual prayers Canon C. Omen cannot ascend to, that the Shepherd, read a lesson and Very Rev. Dean Thorne, recited prayer for the dead. After a hymn the brief program was as follows:

The eulogy was delivered by Hon. L. Yeppe, overcome with feeling, spoke of the life and the work of the Patriarch, his forensic learning and enviable ability, his genius and yet simple attitude as a servant of the Most High. That he hoped was the beginning of planting a new ideal for God and Race, and that we have followed him in life, may we catch new inspiration by his death.

Dean Thorne of the Pro-Cathedral spoke of his personal contact with the late Patriarch, and that this should be an occasion of re-dedicating ourselves to the work of the A.O.C. Rev. Canon Shepherd ex-dean of the Pro-Cathedral spoke in glowing terms of the great

der the influence of the Holy Spirit designated to exhort black men and black women to cease being perpetual doorkeepers in the house of God and make them realize that God has created all men equal, and has given them dominion over the beasts of the forests and the fowls of the air. He chose to suffer affliction with us rather than remain in the high graces of a Church that proscribed his learning and ability on account of his color. George Alexander shall not go down unheard, unhonored and unsung. We shall close ranks. It is our task as black men and women to promulgate and put over the work of an historic Episcopate among our group with valid orders from St. Peter the apostle, first Bishop of

Church-1935

A.M.E.

Feud Between Bryant and Hawkins

Afro-American 3-2-35 Baltimore, Md.

Waxes Hot at Bishops' Council

Fight Centers Around Seat of the Next General Conference, Payment of Funds to Widows and Orphans, and Alleged Control of Delegates Through Transportation and Maintenance Expenses; Holding A.M.E. Conference in Nashville Would Cost Delegates \$48,000 Less than if Held in New York.

LITTLE ROCK, Ark.—The silencing of Ira T. Bryant, militant secretary of the A.M.E. Sunday School Publishing Board, by a resolution passed at the bishops' council here, Friday, was hailed as a victory by the adherents of Dr. John R. Hawkins, financial secretary, who had been hard hit by Bryant's darts.

The resolution was the outgrowth of one of the longest and bitterest feuds among general church officers, and dates back more than six years.

Shifts His Medium

The immediate cause for the censure of Bryant was his coup in which he strategically shifted his base of operations from the Young Allenite, a denominational journalistic medium in which he had been assailing church officials, and fired his latest broadside from pages of the literature furnished by him to all A.M.E. Sunday schools.

Mr. Bryant's article was titled, "John R. Hawkins as I Know Him," and was an attack on the dollar money system of the church.

Backers of the resolution contended that Mr. Bryant should not use this medium to air his personal grievances and also viewed the article as an effort to poison the young minds of the church against the system.

Second Victory

This was considered a second victory for the Hawkins adherents, coming close upon the failure of Mr. Bryant to have the seat of the general conference moved from New York to Nashville.

Mr. Bryant contended that he did not want the conference in Nashville simply because it was his headquarters, but because it is the center of the connectional jurisdiction and is easily accessible from both North and South. By going to New York or any other northern city, he charged, the

southern delegation, which represented the bulk of the denomination, are placed at a great financial disadvantage.

He did attend the following session, however, at which time Dr. Hawkins was scheduled to read his report concerning the church finances. He had prepared dotted maps to show that at least seventy per cent of the church membership is below the Mason and Dixon Line and that each Nashville cheaper than they can go to New York.

Hawkins Given Control

He also charges, in literature distributed in pamphlet form, that the distance itself gives Dr. Hawkins a weapon of control over the delegates who look to the financial secretary to pay their transportation.

The return transportation is withheld, he charges, or is obtained only with difficulty unless the delegates vote according to the dictates of the secretary. The greater the distance from home the more the delegates must bend to the will of Dr. Hawkins, he charges.

He also points out that the cost of bringing delegates from all points of the country to Nashville would cost approximately \$18,000, while it will cost \$66,000 to carry the delegates to New York.

Mr. Bryant also charges that while the bishops and general officers are given expenses totaling twenty cents a mile—which provides for Pullman and first class service—in addition to \$75 weekly allowance for living expenses, the delegates are forced to "hitch-hike" their way to the conference on the hope of being reimbursed from the treasury.

He charges, further, that if a bishop fails to send the sustentation fee to cover the expenses of his delegates, nothing is done about it and the delegates are left to get home the best they can.

Not in Meeting

Mr. Bryant, apprised of the fight that would be raised against him, did not attend the session at which the resolution condemning him was

He was armed with pamphlets, letters and data to attack the secretary's address, but failed to do so when Dr. Hawkins in his speech made no reference to the article which had been published against him.

No Money for Widows

Mr. Bryant informed friends that he planned to center his attack on the handling by Dr. Hawkins of the funds set aside for the care of widows, orphans and superannuated ministers.

He had in his possession two circular letters sent out by the financial secretary, one to the bishops and one to the church dependents.

Bishops Paid, Widows Wait

The letter to the bishops stated that money for the payment of their salaries would be borrowed and replaced as soon as the funds from the various conferences came in.

The letter to the widows and orphans stated that there were no funds and that they could not be paid.

Mr. Bryant based his attack on these letters and demanded an explanation as to why money could not be borrowed for both causes or the money that was borrowed split between the two so that the widows and children could obtain food.

Given Million

In his report covering the pension department Dr. Hawkins declared that the pension rolls were carrying 410 superannuates, 1,750 widows and 360 orphans.

Since 1920 the department has paid out \$1,140,000. The report does not state how much was paid during the current year.

\$27,049 Increase

The secretary's report shows an

increase in dollar money for the year of \$27,049. The report which was distributed in pamphlet form also carried a statement from the auditors in which the financial board was commended and the books declared to be correct in every detail.

The committee on resolutions also passed a resolution commending the board for its work.

Resolution on Sims Is Tabled in Uproar at Council

Afro-American

AME's Refuse to Demand

Prelate's Impeachment,

but Flay Bryant.

3-2-35

SUNDAY PRAYER DAY

FOR ABYSSINIA

Baltimore

Ministers Decided to Pray

for Safety of Empire.

By RALPH MATTHEWS
(Staff Correspondent)

LITTLE ROCK, Ark.—The 25th session of the A.M.E. Bishops' Council and Connectional Conference came to a close here, Saturday, with no action being taken on the alleged charges of immorality filed against Bishop David H. Sims, by his wife, which have been hanging fire for a year.

A resolution urging the bench to take a stand in the matter by issuing a public statement on behalf of the episcopacy concerning the rumors was killed in the connectional conference after a bitter fight which ended in an uproar which lasted for ten minutes and was only arrested by the singing of a hymn.

Calls Time Ripe

The resolution, read by Dr. John Adams, president of Greater Payne University of Birmingham, set forth that continued silence on the part

of the church heads was undermining the confidence of the constituency, and that it was high time that a definite position was taken by the body.

The crowded auditorium was clamoring for the motion when W. H. C. Brown, of Washington, delivered an eloquent protest in unreadiness urging the body to refrain from putting a stigma on the South African prelate until he could return to America and defend himself.

"Every man," he declared, "is presumed innocent until he is proved guilty, and in this case such resolution indicated that the church already condemned him."

Howl for Question

Again the crowd howled for the question and the Rev. Mr. Odum, of Texas, took the floor and argued for the defeat of the resolution, declaring that the connectional body should not go on record as criticizing the bishops.

"We should not let them know that we are thinking of these things," he contended, "as it creates a bad psychology."

Again the call for the motion came from different sections of the auditorium and men were on their feet debating the issue loudly from the floor, casting parliamentary procedure to the winds.

Raps for order failed to bring peace until the Rev. J. B. Butler, president of the connectional body, declared that he would make a ruling "from which there would be no appeal" and he ordered that the measure be tabled indefinitely.

Again pandemonium broke out with opposing members shaking their fists and demanding that the issue be put to a vote. During the confusion some one started a hymn which was picked up until the argument was drowned out.

Raps Bryant

Just prior to this a motion was carried memorializing the bishops to condemn Ira T. Bryant for publishing a disparaging article against Dr. John R. Hawkins in the Sunday School Union.

This resolution was adopted with quick dispatch after the way had been paved by the president in his annual address in which Bryant was severely criticized for allegedly using the church literature for

the propagation of his personal grievances with Dr. Hawkins.

A committee was immediately appointed and dispatched to the secret chambers of the bishops asking their endorsement of the resolution. The endorsement was returned to the body amid uproar. This action was the equivalent of an order to Mr. Bryant to discontinue his attacks in church literature and was equal to a reprimand.

Fiery Speech

The address of President Butler preceding these two actions was filled with dynamite and brought constant amens from the packed auditorium.

In discussing Mr. Bryant, the speaker said, "a man who lives by our institutions has no right to tear them down from within." Hinting at the feud between Mr. Bryant and Dr. Hawkins he urged his hearers to be careful about taking sides in controversies and dealing in personalities.

"Don't align with men when they fall out," he said, "because you don't know what is going on behind the scenes."

Without calling names, he lit into charges hurled at the bishopric. "If our bishops have gone wrong," he said, "you are the cause of it. You allow sectional and petty politics to sway in the elections without paying much attention to the man himself."

"Study the man," he urged, "and see if he is of episcopal timber before you elevate him. Don't pick a man simply because he builds a big church. Any fool can build a church by accident. Don't pick a man because he pays off a church debt."

"Sometimes this is accomplished simply because the membership is tired of being harrassed by their creditors. Determine first whether a man has a legislative mind and is backed up by moral stamina."

Stop Criticising

"Stop criticising," he urged. "The bishops and general officers are our servants, not our bosses. If a man does wrong don't go around talking about him. Go to the general conference and put him out."

"Don't reprimand him or suspend him. A fibroid tumor cannot be removed by castor oil. What we need is skilled surgery."

Name Fountain

The Bishops' Council was held separately from the Connectional Conference. The latter's sessions were held at Bethel A.M.E. Church while the prelates met in the Y.W.C.A. building.

Actions taken by the bench included the naming of Bishop W. A. Fountain of the sixth episcopal district to the board of education at Washington, formerly held by the late Bishop W. Sampson Brooks.

Reports from all bishops were read with the exception of those of Bishop Noah Williams, who is on a tour of the Holy Land, and Bishop

Sims. The reports were said to inspire optimism and indication of a general trend toward financial recovery.

Endorse Coffee

A resolution was passed endorsing the importation of Haitian coffee as instituted by Dr. R. R. Wright of Philadelphia, and the body expressed itself as being pleased with the effort being made to create friendly relations between the people of Haiti and the colored group in America through commercial enterprises.

Pray for Ethiopia

A resolution was introduced by Bishop M. H. Davis, of Baltimore, urging that Sunday be set aside throughout the denomination as a day of prayer for the safety of the Emperor of Abyssinia and the preservation of the integrity of the sovereign state of Ethiopia. The resolution was adopted.

No action was taken by the bishops on the case of Bishop Sims or charges brought last year by a Detroit congregation against Bishop R. C. Ransom. Both matters are in the hands of Senior Bishop Parks and may not be acted upon until the next general conference.

Kansas City was chosen as the host of the next Bishops' Council, with the Rev. W. D. Wilkins as the entertaining pastor.

**NOAH W. WILLIAMS
THINKS JESUS MUST
HAVE BEEN "TANNED"**

Gloucester
**Bishop Visits Holy Land,
Finds Natives Do Not
Look Like Our Pictures
Of the Lord**
2-22-35

Jerusalem, Palestine, (ANP)—To my friend and the African Methodist Episcopal Church that has honored me with the privilege of making this most wonderful trip to Bible Lands, and especially the ministers and lay members of South Carolina, I am sending this message, just as I am leaving for Syria and Iraq, visiting Damascus, Bagdad, site of ancient Babylon and Ur of the Chaldees and many other Biblical places. The trip will take at least two weeks part of the time in deserts. Being so pressed for time I shall not be able to give any think like an intelligent, detailed account of my several trips until it is over and I have time to quietly give a series of short wirt-ups. I have visited Bethlehem where is the Church of The Nativity with its many interesting adjuncts; I have been on the Mount of Olives, visited so often by Jesus anw from which He as-

cended; I have been to Bethany and in the reputed cave from which Lazarus was raised from the dead, and the foundation of the house of Mary and Martha; I have gone down the Jericho road to Jericho where I took dinner; and to the Jordan and the Dead Sea. Other trips in and around Jerusalem I plan taking, if the Lord wills, when I return from Iraq and Syria and from my more extended visit to Egypt. I have taken pictures at each place visited and some small rocks with which I hope to have a fish pond made for Mrs. Williams.

My first impression, ethnologically, (it could only be an impression), judged from the many people I saw in Alexandria of Egypt, and in Jerusalem, Bethlehem, Bethany, Jerico and along the Mediterranean Sea down which I have traveled for seventy-five miles from Haifa and judged from observations of in rapid auto trips through the wilderness of Judea all down to the Dead Sea, is that Jesus could not have possibly been as white as the pictures we are accustomed to see, but was very probably very dark brown: and that the Egyptians of the days of her glory were very, very black. I am gathering plenty of data to sustain this impression.

My next impression is religious and is that the Bible is not only true but has the only place and culture record of ancient times to be depended on. The archaeological scientists are proving this.

Pray for me that the blessed Lord, whose servant I am, will give me physical strength and the mental and spiritual vision to see clearly the paths along which walked the mightiest personages of all ages and along which He walked who is The Way, The Truth, and The Life.

National Ushers Body Sessions to Philadelphia Open Wednesday

7-27-35

16th Annual Convention

to Be Held at Waters

A.M.E. Church.

Baltimore Md

PROGRAM INCLUDES

MUSICALE AND TOUR

Henry Sorrell, Local Man,
Is Vice-President.

The sixteenth annual convention of the National Ushers' Association of America will be held at the Waters A.M.E. Church, Aisquith near Jefferson Streets, July 24-26.

The organization, which was formed at Varick M.E. Church in Philadelphia on July 10, 1919, by Elijah Hamilton, previously met here in 1923. Discussion on civic, religious and economic questions will be held during the meeting.

Open Wednesday

The opening session will be held Wednesday afternoon when George F. McMechen, Mrs. Elizabeth K. White, Mrs. Laura Johnson, Mrs. Laura Washington, and the Rev. A. L. Weeks, representing the local bar group, fraternities, Waters Church, the State ushe: union, and the stewards of the Waters Church will make welcome addresses. The Rev. H. E. Walden, pastor of the church, will also speak.

The Rev. Timothy Boddie, pastor of the Union Baptist Church, will deliver the national sermon to the delegates on Wednesday evening. Letters from Governor Harry W. Nice and Mayor Howard E. Jackson will be read. City and State officials are expected to attend the meeting.

Musicale Planned

The second day will open with a business session. Following a sight-seeing trip through the city, there will be a musicale. Participants will be Mrs. Hattie Hawkins, Cosmopolitan Community Church, Miss Mae Lancaster, Ebenezer A.M.E. Church, Mrs. Thelma Brown, and Mrs. Mildred Watkins, of Waters A.M.E. Church.

The election of officers for the organization will be held Friday afternoon. An "Evening in Paris,"

having a night club setting, will close the meeting.

The officers of the association are:

William H. Davis, Washington, president; Henry S. Sorrell, Baltimore, vice president; Virvil F. Boulware, St. Louis, second vice president; Mrs. Gertrude Webster, Plainfield, N.J., third vice president; Mrs. Jessie Burnett, Washington, recording secretary; Mrs. Nettie Lockett, Philadelphia, financial secretary;

William H. Blackwell, Brooklyn, corresponding secretary; John Cox, Rahway, N.J., treasurer; Charles Laboo, Philadelphia, chaplain; Mrs. Rebecca Swann, Philadelphia, junior organizer; Elbert Mullen, Brooklyn, N.Y., sergeant-at-arms; Ralph Evans, Washington, executive chairman.

Church-1935

A.M.E.

Fist Fight Narrowly Averted At A.M.E. Bishops' Council Between Bishop Tookes And John Hawkins

which meets in New York City in May, 1936.

In a report made to the Connectional Conference relative to the Financial Department, John R. Hawkins stated that the next General Conference would mark his fiftieth anniversary as a general officer of the A. M. E. Church. A resolution was adopted commending him on his service to the church and pledging confidence and support.

Bitter Quarrel Over Motion To Pay Back Salaries To Bishops; Ira T. Bryant Central Figure Of Another Controversy; Fighting Prevented By Bystanders

LITTLE ROCK, Ark.—Prompt interference on the part of bystanders averted a fist fight between Bishop H. Y. Tookes and Financial Secretary John R. Hawkins at the annual meeting of the Bishops' Council of the A. M. E. Church, held here February 21 and 22. The two belligerent churchmen had clinched and about to come to blows when the Connectional Council, composed of ministers and laymen from every section of the country, and which meets coincidentally with the Bishops' Council, passed a resolution condemning the actions of Prof. Ira T. Bryant, editor of the Sunday School literature of the A. M. E. Church, for using the Sunday School Quartettes as "a vehicle for strictures, criticisms and condemnation of officers of the church, and assaults upon its financial system and administration."

On account of the depression, the A. M. E. Bishops have been receiving only half of their monthly salary—\$200 instead of \$400. A motion was offered by Bishop Tookes, known as the "Baby Bishop," having been elevated in 1932, designed to compel Secretary Hawkins to pay back salaries. After meeting the stubborn opposition of other Bishops and the financial secretary, the motion was finally withdrawn.

Financial Secretary Hawkins, speaking against the motion, explained that owing to the marked falling off of income it was utterly impossible to pay bishops more. He argued that "you can't squeeze blood out of a turnip." While on the floor talking in support of his motion, Bishop Tookes made statements which Mr. Hawkins personally construed as a reflection upon his integrity, vehemently resenting such characterizations as "crook" and "cur" which came from the lips of the irate Bishop. Then Bishop Tookes offered to engage in physical combat and Mr. Hawkins accepted the challenge with alacrity.

Ira T. Bryant Censured. Another bitter controversy was precipitated over financial affairs which meets in New York City in May, 1936.

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Here's What Got Bryant Spanking at Bishops' Council

Attacks of Editor made Churchmen sore.



Ira T. Bryant

By RALPH MATTHEWS
(Staff Correspondent)

LITTLE ROCK, Ark.—(Seat of the Bishops' Council)

EDITOR'S NOTE—The following are excerpts from a pamphlet distributed by Ira T. Bryant, secretary of the A.M.E. Sunday School Union, rapping Dr. John R. Hawkins, financial secretary, and opposing the selection of New York City as the seat of the next general conference, for which he was flayed at the Bishops' Council: *Wm. Lawrence 3-16-35*

Conference Merely "Howling Mob"

About the general conference, Mr. Bryant writes:

Any man or woman who has visited an A.M.E. General Conference within the past twenty years can testify that in the main it is nothing but a howling mob, made so by a bunch of ignorant jackasses, mostly from the South (as a Southern man, I am sorry to admit) mistaking noise for brains.

This bunch of crooked gangsters would hardly number one hundred, but from the noise that, by reason of practice, they have learned to make, one would think they numbered a thousand. *Wm. Lawrence*

What gives them power in spite of the lives decent men in the church know them to represent, is the impoverished condition of the rank and file of the delegation, who find themselves stranded in a big Northern city without funds of their own, and whose traveling expenses and sustentation have not been provided for as per the law of the church, many times because the bishop over them is working hand in hand with the big Al Capone of racketeering organizations, and who cunningly schemes to leave the delegation in such impoverished shape that they will be easy prey for the vote-buyers.

In five of the Southern episcopal districts of the church the average railroad allowance for delegates (lay and ministerial) to the last general conference at Cleveland, 1932, was \$1.75, although the law provides that each man should get ten cents per mile one way.

The bishops over these same districts were paid (out of the financial department) in the neighborhood of twenty cents per mile—one way, allowed \$75 weekly for themselves and family, and this, in addition to their regular salaries of \$400 per month each. Intelligent laymen and ministers of the South who do not buy or sell votes are tired of this condition and mean to fight with every foot up to change things.

"Creature of Hell"

In attacking Dr. Hawkins, Mr. Bryant says:

An organization whose legislative body is prepared and

made fertile for bribery and corruption as is our church of today is a creature of hell itself.

And hell is too good for a scoundrel or a bunch of scoundrels who would thus "defile his own nest."

If the integrity of the general conference which is the very heart of the church must be sacrificed to protect the dollar-money system and the selfish "big shots" who profit most from it, then down with the dollar-money system.

The "Big Boss" [Dr. Hawkins] came to this meeting (at Little Rock) in a PULLMAN CAR. The few conferences he visits in the South, he uses the "DRAWING ROOM," and it costs BIG MONEY to ride in this style.

But he doesn't care a tinker's dam how the men of the South get to the general conference, and he wants dollar-money raised even if there is nothing for traveling expenses for laymen and ministers from this section.

What's more, the "big shot" has been on the payroll of the church for nearly fifty years, and during all these years he has not raised one dollar for the church for education, for dollar money or for any other purpose.

He, and he alone, is responsible for the fights to carry the general conference to New York. He thinks he will be better able there to "organize his mob" to defeat not only any effort to expose him, but likewise any plan to rearrange our church program so as to save the church from the slough into which tricksters have carried it.

Opposed Salary Increase

In explaining the basis of the feud between them, Mr. Bryant writes:

The Sunday School Union holds a bill of more than \$5,000 against the financial department because of work done on the Southern Christian Recorder.

The bill was recognized by the financial secretary and his board and the sum of \$900 paid on the original debt, but when at Chicago this writer refused to support the increase in salaries of bishops and general officers (a plan fathered by the financial secretary), but insisted on pushing his measure for setting aside forty per cent of the dollar money for the relief of superannuated ministers, widows and orphans, he incurred the ill-will of the financial secretary, and in retaliation he has up till this very day refused to make any further payment on the debt.

Not a single bishop or general officer except this writer opposed the salary increase and not a bishop or general officer except the writer and Bishop Green voted for the forty per cent allowance for church dependents.

The financial secretary, with the help of the bishops, scored a big victory in that he kept us from getting more than five per cent increase for the dependents.

Pension System Has Failed

Mr. Bryant, attacking the pension system under Dr. Hawkins, declared that this branch has failed hopelessly, and writes:

Many of our aged ministers would retire if there was any semblance of a provision made for them and be relieved of the embarrassment which follows their failures.

They have served their day and can no longer keep up with the marching forces. They are entitled to a decent rest.

Here is the tragedy of the A.M.E. minister. Old, worn and sick, he is compelled to hold on, shifted from place to place, not wanted and failing, broken both in health and spirit, he faces a cross that is too heavy for him to bear, and falls beneath its burden—broken-hearted.

Attacks Dollar-Money Program

Attacking the dollar-money system of the church, Mr. Bryant says:

In saying that the church must be saved even if it becomes necessary for laymen to organize and kill the dollar-money system, we are acting in consonance with our duty as God gives us the light to see our duty. We apologize to no man.

In our present deplorable situation as a church, we have adopted a "let-well-enough-do" attitude.

Our leadership having led us into a wilderness of failures and hopeless despair now join in leading the song: "Take Your Burdens to the Lord and Leave Them There."

There never was a song so grossly misinterpreted. Our leaders seem to have adopted a policy of get-all-you-can—all the power, all the money—everything, before the getting is im-

possible (which will not be long unless there is a change).

Flays Church Leaders

It is within the ability of our leaders to change their evil purposes and come clean in their conduct of the affairs of the church.

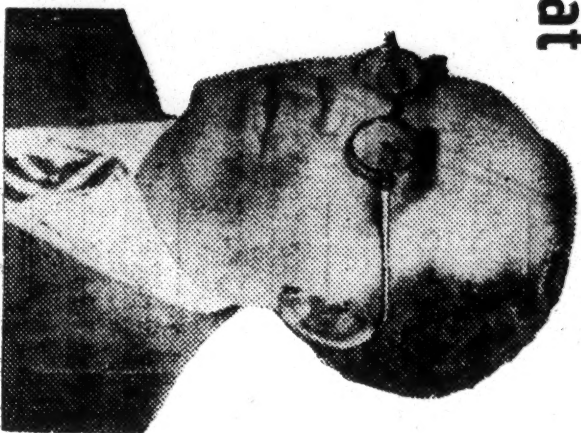
It is their opportunity to repent, confess and then DO something to save a great organization which they have recklessly plunged into an almost hopeless situation.

Take your burdens to the Lord! When? Only when it is apparent that our leaders have conscientiously fulfilled every pledge and performed every duty, and then find it impossible by their own efforts, to function.

Misapplying funds, crucifying men, unjustly taxing the people, mortgaging and losing churches, driving people from God's church because of crooked conduct and example—these are the burdens that God will not bear.

They are the burdens taken on by our guiding powers. They assumed them to the detriment of the church. Let them dump them in hell where they belong. Nobody will need to carry anything to God, for automatically we shall regain the place we should hold as representatives of God's church on earth.

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made fertile for bribery and corruption as is our church of today is a creature of hell itself.

And hell is too good for a scoundrel or a bunch of scoundrels who would thus "defile his own nest."

If the integrity of the general conference which is the very heart of the church must be sacrificed to protect the dollar-money system and the selfish "big shots" who profit most from it, then down with the dollar-money system.

The "Big Boss" [Dr. Hawkins] came to this meeting (at Little Rock) in a PULLMAN CAR. The few conferences he visits in the South, he uses the "DRAWING ROOM," and it costs BIG MONEY to ride in this style.

But he doesn't care a tinker's dam how the men of the South get to the general conference, and he wants dollar-money raised even if there is nothing for traveling expenses for laymen and ministers from this section.

What's more, the "big shot" has been on the payroll of the church for nearly fifty years, and during all these years he has not raised one dollar for the church for education, for dollar money or for any other purpose.

He, and he alone, is responsible for the fights to carry the general conference to New York. He thinks he will be better able there to "organize his mob" to defeat not only any effort to expose him, but likewise any plan to rearrange our church program so as to save the church from the slough into which tricksters have carried it.

Opposed Salary Increase

In explaining the basis of the feud between them, Mr. Bryant writes:

The Sunday School Union holds a bill of more than \$5,000 against the financial department because of work done on the Southern Christian Recorder.

The bill was recognized by the financial secretary and his board and the sum of \$900 paid on the original debt, but when at Chicago this writer refused to support the increase in salaries of bishops and general officers (a plan fathered by the financial secretary), but insisted on pushing his measure for setting aside forty per cent of the dollar money for the relief of supernannuated ministers, widows and orphans, he incurred the ill-will of the financial secretary, and in retaliation he has up till this very day refused to make any further payment on the debt.

Not a single bishop or general officer except this writer opposed the salary increase and not a bishop or general officer except the writer and Bishop Green voted for the forty per cent allowance for church dependents.

The financial secretary, with the help of the bishops, scored a big victory in that he kept us from getting more than five per cent increase for the dependents.

Pension System Has Failed

Mr. Bryant, attacking the pension system under Dr. Hawkins, declared that this branch has failed hopelessly, and writes:

Many of our aged ministers would retire if there was any semblance of a provision made for them and be relieved of the embarrassment which follows their failures.

They have served their day and can no longer keep up with the marching forces. They are entitled to a decent rest.

Here is the tragedy of the A.M.E. minister. Old, worn and sick, he is compelled to hold on, shifted from place to place, not wanted and failing, broken both in health and spirit, he faces a cross that is too heavy for him to bear, and falls beneath its burden—broken-hearted.

Attacks Dollar-Money Program

Attacking the dollar-money system of the church, Mr. Bryant

In saying that the church must be saved even if it becomes necessary for laymen to organize and kill the dollar-money system, we are acting in consonance with our duty as God gives us the light to see our duty. We apologize to no man.

In our present deplorable situation as a church, we have adopted a "let-well-enough-do" attitude.

Our leadership having led us into a wilderness of failures, and hopeless despair now join in leading the song: "Take Your Burdens to the Lord and Leave Them There."

There never was a song so grossly misinterpreted. Our leaders seem to have adopted a policy of get-all-you-can—all the power, all the money—everything, before the getting is im-

possible (which will not be long unless there is a change).

Flays Church Leaders

It is within the ability of our leaders to change their evil purposes and come clean in their conduct of the affairs of the church.

It is their opportunity to repent, confess and then DO something to save a great organization which they have recklessly plunged into an almost hopeless situation.

Take your burdens to the Lord! When? Only when it is apparent that our leaders have conscientiously fulfilled every pledge and performed every duty, and then find it impossible by their own efforts, to function.

Misapplying funds, crucifying men, unjustly taxing the people, mortgaging and losing churches, driving people from God's church because of crooked conduct and example—these are the burdens that God will not bear.

They are the burdens taken on by our guiding powers. They assumed them to the detriment of the church. Let them dump them in hell where they belong. Nobody will need to carry anything to God, for automatically we shall regain the place we should hold as representatives of God's church on earth.

Church-1935

Berry Chosen To Succeed Dr. East

WASHINGTON, D.C.—The Rev. L. I. Berry, secretary-treasurer of the Home and Foreign Missionary Department of the A.M.E. Church, was elected president of the organization of Foreign Missionary Secretaries of Negro Churches meeting mission operations in Liberia, at the annual meeting held there.

The Rev. J. T. Medford, foreign mission secretary and treasurer of the A. M. E. Zion Church was reelected secretary, and the Rev. J. H. Randolph, foreign mission secretary of the Lott Carey Baptist Convention and the National Baptist Convention of America was reelected treasurer. The Rev. Dr. Berry, former vice-president, succeeds the late Dr. J. E. East, who was foreign mission secretary of the National Convention, Incorporated.

A resolution was adopted calling on the United States to grant Liberia diplomatic recognition without delay. The advisability of launching an undenominational drive for funds to send a medical missionary to work among the natives of the Liberian hinterland was discussed and favorably acted upon.

A.M.E. CONFAB HERE IN 1936

Commission Decides on Emanuel Church as Next Host

The efforts of the Rev. Ira T. Eryant, leader of a Southern block of A. M. E. ministers, to prevent the general conference of that church from convening in New York City next year came to naught Tuesday.

The sub-commission of the general conference commission of the A. M. E. Church, meeting here this week, ruled that Emanuel Church on 119th street will be host to the conference in 1936. Sessions will be held in Rockland Palace. The Rev. D. Ward Nichols is pastor of the Emanuel Church.

Attending the sub-commission meeting here Tuesday at Emanuel were six A. M. E. bishops—the Rt. Revs. W. A. Fountain of Georgia, president of the commission; R. A. Grant of Alabama, vice-president; William D. Johnson of Oklahoma, R. C. Ransom of Ohio, M. E. Davis of Maryland and William H. Heard of New York and Philadelphia.

Delegates at the meeting included John R. Hawkins, lay financial secretary of the conference, Washington; the Revs. R. S. Jenkins, secretary, Texas; J. E. Coe of South Carolina, G. P. Sims of Arkansas, W. B. Lawrence of Georgia, J. M. Hall of Tennessee, J. B. Cown of North Carolina, J. W. Curry of Florida and Prof. R. H. Branco of Louisiana.

Approximately 2,000 persons visited the Emanuel Church on 119th street Tuesday night and listened to welcome addresses by leading New Yorkers, who included Charles C. Huitt, president of the Dunbar National Bank; James C. Hubert, executive secretary of the New York Urban League; Cecelia C. Saunders, executive secretary of the 137th street Y. W. C. A.; the Revs. J. W. Brown and John W. Robinson, Attorney Myles Paige, Commissioner Hubert T. Delany and the Rev. H. P. Anderson. Mr. Hawkins responded to the greetings. Bishop Grant presided.

Little Rock Host To Bishops' Council

By V. M. TOWNSEND

LITTLE ROCK, Ark., Feb. 22. (Special)—The Bishops' Council of the African Methodist Episcopal church opened its session here this week with a record crowd in attendance. Bishop S. L. Greene, the entertaining bishop, is giving the bishops an unprecedented entertainment.

Wednesday night the Council was welcomed with a state wide program in which members of both races participated. Mayor Governor W. W. Donaghy, and Dr. W. E. Phipps, superintendent of Education welcomed the bishops on the part of the state, while members of the Race representing every business and profession extended greetings.

The program was given at the mammoth auditorium of the Dunbar school, the finest and most commodious school building for our people in the entire country. All A. M. E. prelates are here except Bishops David H. Sims who is in Africa and Noah W. Williams who is now in the Holy Lands.

The Bishops opened their council proper Thursday morning February 14 at ten o'clock in Bethel church on Ninth and Broadway streets that has stood on this corner for nearly seventy years, and Bishop H. Y. Tooke of Tennessee jurisdiction delivered the opening sermon, the holy communion was given thousands who attended this service.

The Bishops present are Bishops H. B. Parks of Chicago; J. S. Flipper of Florida; W. H. Heard of Philadelphia; William D. Johnson of California; William A. Fountain of Atlanta; Reverdy C. Ransom of Wilberforce, John A. Gregg of Kansas; Robert A. Grant of Alabama; Sherman L. Green of Arkansas; Geo. B. Young of Texas; Henry Y. Tooke of Tennessee. These bishops retire from Bethel to the Y.M.C.A. a few blocks away, and the big connectional council of ministers and laymen will begin the celebration of their 25th anniversary since Dr. J. G. Robinson of Philadelphia effected the organization that has grown from a few to several thousand, and Rev. V. M. Townsend of Arkansas will preside over this meeting.

On Sunday, bishops will preach at Little Rock, Pine Bluff, Ft. Smith, Newport, Helena, Camden and other places in the state. All will start for their homes Monday.

EDUCATIONAL BOARD

On Wednesday, February 14, the Educational Board met at Edward Waters College, Jacksonville, Florida; Bishop John A. Gregg, President; Dr. A. S. Jackson, educational secretary; E. M. Reid, secretary of the Board. The program was: Opening hymn announced by Rev. W. H. Truss, D.D., Pittsburgh, Pennsylvania, 3rd District; prayer by Rev. C. F. Stewart, D.D., Minneapolis, Minn. 4th District; hymn "All Hail" announced by Rev. L. H. Smith, D.D., Colorado Springs, Colo., 5th District; scripture Rom. 10:1-15 read by Rev. J. L. Link, D.D., Chester, Penna., 1st District; "Blest Be the Tie," led by Rev. A. O. Wilson, D.D., Little Rock, Ark. 12th District.

Bishop Gregg then announced the meeting open for business. Roll Call: 1st District, Revs. J. L. Link; 2nd, A. D. Avery; 3rd, W. H. Truss; 4th, C. F. Stewart; 5th, L. H. Smith; 6th, W. A. Fountain Jr., instead of Dr. W. H. Harris, deceased; 7th P. M. Gary, absent; 8th, P. W. Rogers; 9th, E. C. Hatcher; 10th, Prof. L. B. Kinchion; 11th Dr. W. A. Chapman; 12th, A. O. Wilson; 13th, F. M. Reid; 14th, Prof. G. H. Moreland, absent. Bishop W. D. Johnson answered in the place of Prof. Moreland; 15th, F. H. Gow, absent, in South Africa.

Minutes of last meeting by Secretary Reid. Bishop Gregg announced the visitors: Bishop J. S. Flipper, Bishop W. D. Johnson and Mrs. Johnson, Bishop W. A. Fountain. Later Bishop H. Y. Tookes came in. Presidents: R. R. Wright, Jr., Wilberforce University; W. A. Fountain, Morris Brown College; C. S. Long, Edward Waters College; Abraham Simpson, Allen University.

Bishop Gregg called attention to the passing of Bishop W. Sampson Brooks since the last meeting. The meeting paused to sing "Nearer My God" and to have prayer by Bishop W. D. Johnson in memory of Bishop Brooks.

Dr. Jackson, secretary of education, presented his report which was received with applause. Dr. Jackson is finishing his 23rd year as secretary of education, having been elected at Kansas City in 1912, and re-elected continuously, at Philadelphia in 1916; at St. Louis in 1920; at Louisville in 1924, at Chicago in 1928, at Cleveland in 1932. He was unanimously endorsed by the Educational Board for re-election in 1936. Dr. Jackson is advocating the central control of the schools and is making headway. The Secretary's report was referred to appropriate committees. The first to report was the auditing committee which reported everything correct. Bishop Flipper and President Long, the hosts of the afternoon session the bishops spoke almost as a unit in favor of concentrating our educational

jas. E. Simpson, of Kentucky, father of Pres. A. Simpson of Allen University; Mrs. Stewart, wife of Rev. C. F. Stewart of Minnesota. The students of Allen rendered some beautiful and inspiring music. We were not able to visit the entire school but such as we visited convinced us that Dr. Long is doing a wonderful work, and the applause the students spontaneously gave him shows that he is justly popular. He is the son of one of Florida's great preachers, Rev. Dr. Chas. Sumner Long of Tampa. We visited the dining room and the girl's parlor and were impressed with the tidiness of everything, also spent sometime with Prof. Sims, the wide awake head of the printing department; he knows his business. The place of meeting was the beautiful B. F. Lee Theological building, built during the administration of Bishop Hurst. It is the best building for our theological study in the connection. In the afternoon session the bishops spoke almost as a unit in favor of concentrating our educational

Little Rock Host To

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WASHINGTON, D.C.—The Rev. ^{Nichols} is pastor of the Emmanuel Church.

L. I. Berry secretary-treasurer of Attending the sub-commission
the Home and Foreign Missionary meeting here Tuesday at Emanuel
Department of the A.M.E. Church were six A. M. E. bishops—the Rt.
^{Brs.}
was elected president of the Old President of the commission; R. A.
organization of Foreign Missions Grant of Alabama, vice-president;
Secretaries of Negro Churches William D. Johnson of Oklahoma, F.
conducting mission operations in C. Ransom of Ohio, M. E. Davis of
Liberia, at the annual meeting Maryland and William H. Heard of
held there. New York and Philadelphia,

NEW YORK and Philadelphia.

The Rev. A. M. Medford, for-Delegates at the meeting included
 eign mission secretary and treas- John R. Hawkins, lay financial sec-
 urer of the A. M. E. Zion church retary of the conference, Washington;
 was reelected secretary, and the Revs. R. S. Jenkins, secretary,
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 sion secretary of the Joff Carey mis- C. P. Sims of Arkansas; W. B. Law-
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56-35

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Bishops' Council

By V. V. M. TOWNSEND

LITTLE ROCK, Ark., Feb. 22. (Special)—The Bishops' Council of the African Methodist Episcopal church opened its session here this week with a record crowd in attendance.

EDUCATIONAL BOARD

Christians Admire

On Wednesday, February 14, the Educational Board met at Edward Waters College, Jacksonville, to discuss the proposed new constitution. Present were: Governor W. E. Phipps, Superintendent of Education William W. Donaghy, Bishop John A. Gregg, President; Dr. A. S. Jackson, educational secretary; M. Reid, secretary of the state, and members of the race representing every business and profession extended the Board. The program was: Opening

The program was given at the hymn announced by Rev. W. H. Darruss, D.D., Pitts-
burgh, the finest and most commo-C. F. Stewart, B.D., D.D., Minneapolis, Minn. 4th
annual school building for our people. All A. M. E. District. Hymn "All Hail" announced by Rev. I. H.
David H. Sims who is in Africa. Smith D.D., Colorado Springs, Colo., 5th District
and Noah W. Williams who is now scripture Rom. 10:1-15 read by Rev. J. L. Link, D.D.
the Holy Lands.
The Bishops opened their council. Chester, Penna., 1st District; "Blest Be the Tie,
Proper Thursday morning February 12th District.
at ten o'clock in Bethel church 12th District.
Ninth and Broadway streets Little Rock, Ark

that has stood on this corner for nearly seventy years, and Bishop H. Tooke of Tennessee jurisdiction, the Link, 2nd, A. D. Avery; 3rd, W. H. Truss; 4th, C. F. Stewart; 5th, I. H. Smith; 6th, W. A. Fountain

The Bishops present are Bishops¹ J. S. Fifth² M. Gary, absent; 8th, P. W. Rogers; 9th, E. C. B. Parks of Chicago; 10th, Prof. I. B. Kinchion; 11th Dr. W. A. Philadelphia; William D. Johnson³ Hatcher; 12th, A. O. Wilson; 13th, F. M. Reid; of California; Reverdy C. Ransom of Chapman; 14th, Prof. G. H. Moreland, absent. Bishop W. D. Wyberforce, John A. Gregg of Kan⁴ 14th, Prof. G. H. Moreland, absent. Bishop W. D. Sherman A. Grant of Alabama; Johnson answered in the place of Prof. Moreland; Sherman I. Green of Arkansas; 15th, F. H. Gow, absent, in South Africa, Leo. B. Young of Texas; Henry⁵ 15th, F. H. Gow, absent, in South Africa, Stoke of Tennessee. These bishops

retive from Bethel to the Y.M.C.A. Minutes of last meeting by Secretary Reid. Bishop few blocks away, and the big con-**Gregg** announced the visitors: Bishop J. S. Flipper, sectional council of ministers are
men will begin the celebration.**Bishop W. D. Johnson** and Mrs. Johnson, Bishop if their 25th anniversary since Dr.**W. A. Fountain.** Later Bishop H. Y. Tookes came G. Robinson of Philadelphia et
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Arkansas will preside over this.**S. Long, Edward Waters College; Abraham Simp-**
meeting.
son, Allen University

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The meeting paused to sing "Nearer My God," and to have prayer by Bishop W. D. Johnson in memory of Bishop Brooks.

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In the afternoon session the bishops spoke almost as a unit in favor of concentrating our educational

Bishop Fountain read the scripture and prayed. Mr. R. E. Belton of Minneapolis read one of Paul Laurence Dunbar's poems, and Mrs. F. F. Stewart of Minneapolis sang "Morning."

President Long was presented by Dean King who delivered a beautiful address of welcome and presented Bishop Flipper, the host of the occasion who in turn presented Bishops Johnson, Fountain, Gregg and Tookes. Bishop Gregg presented the board members and also other distinguished visitors from outside the state: Dr. W. O. P. Sherman, Jr., and Dr. D. W. Stephens, of Savannah, and Dr. F. M. Johnson, Plains, Georgia; Mrs. W. D. Johnson, Prof.

Dr. Jackson, secretary of education, presented his report which was received with applause. Dr. Jackson is finishing his 23rd year as secretary of education, having been elected at Kansas City in 1912, and re-elected continuously, at Philadelphia in 1916; at St. Louis in 1920; at Louisville in 1924, at Chicago in 1928, at Cleveland in 1932. He was unanimously endorsed by the Educational Board for re-election in 1936. Dr. Jackson is advocating the central control of the schools and is making headway.

The Secretary's report was referred to appropriate committees. The first to report was the auditing committee which reported everything correct.

Bishop Flipper and President Long, the hosts of

work. With the kind of enthusiasm they showed a Dr. Stephens is a wide awake intelligent and new day for education should be just around the courageous leader. His very walk and tone corner. Presidents Fountain and Simpson delivered of voice indicate that he means business. He powerful addresses calling for support of our educa-has one of the best choirs we have listened to. tional program, and incidentally reporting about their Enroute to Philadelphia we visited the State Col-work. They are working almost miracles. Welege at Orangeburg, also Claflin University, named seriously doubt if many others in the entire race, for Governor Claflin of Massachusetts who first be- indeed the entire nation, are doing what these two came interested in Negro education through Wil- brilliant stars in our educational firmament are doing berforce University to which he gave \$10,000.00; and —under such handicapps. And their work is attract-spent part of the evening with the polished and alert ing favorable attention even outside the church. Pres. President Simpson at Allen University.

Long though just in his first year as a college presi- We have this to say in conclusion: The A. M. E. dent, but coming to the office by successive success- Church has done wonderful work in education. There ful steps of teaching experience, bids fair to be are no words strong enough to describe what the among the best. church has accomplished. We should never turn our

Mrs. W. D. Johnson made a telling appeal for those unable to go to college. Hers were words of wisdom and struck something fundamental. Hon. W. J. Thompkins, M.D., Recorder of Deeds of the District of Columbia, a trustee of Allen A. M. E. Church, Kansas City, Mo., a "dyed-in-the-wool" A. M. E., visited the meeting as a compliment to his old friend Bishop Gregg. Dr. Thompkins spoke of the need of indoctrinating the young.

At night in B. F. Lee Hall there were exercises at which beautiful music was rendered and short addresses given by Bishop Gregg, President Wright in response to welcome by Prof. Sims and Mr. A. L. Lewis. Bishop Flipper presided. Drs. Link, Steward and Smith conducted devotionals. Mrs. J. A. Gregg and Mrs. H. Y. Tookes, wives of distinguished bishops, were present. After the exercises a banquet was served by the college and local committee.

Many of Florida's leading ministers and laymen attended the meeting, among them Revs. S. S. Curry, who wants to manage the Book Concern; Mitchell the youthful pastor of Mt. Zion; W. B. L. Clark pastor of St. Paul; C. A. Gibbs, pastor of St. Stephens and Rev. G. C. Bledsoe.

On Friday we spent the day with Dr. D. W. Stephens, pastor of Bethel A. M. E. Church, Savannah, where we spoke Friday night and had among our hearers some of the most prominent ministers, business and professional men and women of the city. We were signally touched by kind words of welcome by Dean Jordon of the Georgia State Industrial College, from which we graduated in 1895 and 1898, by Dr. J. L. Butler, Georgia's candidate for the episcopacy, and pastor of St. Phillip in which we were licensed to preach in 1899; and Dr. W. O. P. Sherman, our school mate and friend for over a quarter of a century, and such distinguished laymen as Hon. A. E. Powell, leading Savannah business man and Hon. S. A. Jones, grand chancellor of K. of P. of Georgia, both delegates to the last General Conference and personal friends of many years.

Here we met Dr. A. L. Sampson, veteran presiding elder, and our fellow G. S. I. C. alumni now in the ministry, Rev. Dr. Rodgers, pastor of St. James, Rev. C. P. Hobbs, D.D., pastor of Monumental A. M. E. Church, Rev. Lampkins and Rev. Franklin.

BIAS IS CHARGED A.M.E. Laymen Propose Equal Participation. Better Auditing

After American 12-14-35

AT M. E. CONFAB All-Negro Division Is Opposed at Chicago

CHICAGO, Aug. 15.—Charges of discrimination against Negro Methodist Episcopal churches were sounded here today as M. E. leaders debated the question of subdividing the united church under its new constitution.

Proponents of the merger are fighting for a six conference division which would place the majority of the colored churches in an all-Negro division. Negro churches which are now members of white conferences in the North would continue so, however.

Supporters of the six division merger denied the charge of discrimination and declared that the all-Negro conference would protect the rights of the colored churches.

CHICAGO, Ill. (ANP.) — Resolutions adopted by the lay delegates of the Fourth Episcopal District of the A.M.E. Church to the General Conference in 1936 indicated that vigorous effort will be made at the New York meeting to secure equal representation for the laymen of the church.

With eleven of the nineteen delegates present and Herbert I. Dudley, Detroit attorney, presiding, the two-day session got under way Monday. The first sessions were consumed largely by welcoming the visiting delegates and proposing legislation to be recommended to the General Conference.

Four Proposals Adopted

The following proposals were among those agreed upon:

1. That all accounts of the general departments of the A.M.E. Church be audited by a certified public accountant

2. That all officers handling funds of the church be bonded

3. That laymen be given the sole right to nominate their candidate for the Episcopal Committee.

4. That laymen be given equal representation on the following committees: financial secretary's report and annual conference boundaries.

To Contact All Districts

Plans to contact the lay delegates of every Episcopal District of the denomination were made and, according to C. L. Longmire, secretary of the delegation from the Fourth District, will be initiated at once.

Among those attending the meeting were F. B. Ransom, William Entzminger, George Coates, Mrs. Henrietta Paige, A. Williams and P. E. Thomas.

DIRECTORY **Of Bishops and General** **Officers**

- for Africa: Zionmoncof, Monrovia. ten St., Boston, Mass.
General Officers
General Secretary-Auditor: H. C. Flack, 1133 Hague Avenue, Detroit, Michigan.
Buds of Promise: Mrs. Hattie Neal
J. S. Nathaniel Tress, M.A., B.D.
S.T.M., Ph.D., Divisional Secretary
American Bible Society; 323 South
Brevard Street, Charlotte, N. C.
1. New York, Philadelphia and Baltimore, Virginia: Bishop J. S. Caldwell, D.D., 1420 Christian St., Philadelphia, Pa. (Deceased).
2. Western North Carolina, Central North Carolina, Blue Ridge: Bishop L. W. Kyles, A.B., A.M., D.D., 1612 East 14th St., Winston-Salem, North Carolina.
3. Ohio, West Central North Carolina, Cape Fear: Bishop G. C. Clement, A.B., A.M., D.D., LL.D., 1633 W. Jefferson, St. Louisville, Ky. (Deceased).
4. Albemarle, North Carolina, Georgia, South Mississippi: Bishop J. W. Wood, D.D., 1815 N. Capitol Ave., Indianapolis, Indiana.
5. New Jersey, Tennessee, Allegheny, East Tennessee and Virginia: Bishop P. A. Wallace, A.B., A.M., D.D., 522 Macon St., Brooklyn, N.Y.
6. North Alabama, Alabama, West Tennessee and Mississippi, Louisiana: Bishop Benjamin Garland Shaw, D.D., 700 Eighth Street, Birmingham, Alabama.
7. South Carolina, Pee Dee, Palmetto, Kentucky: Bishop E. D. W. Jones, A.B., A.M., D.D., 1739 S Street, N.W., Washington, D. C. (Deceased).
8. New England, West Alabama, Cahaba, Florida, South Florida, South America: Bishop William Jacob Walls, A.B., A.M., B.D., D.D., 4736 South Parkway, Chicago, Illinois.
9. Missouri, Michigan, Pacific Coast: Bishop J. W. Martin, A.B., A.M., D.D., 2050 W. 29th Place, Los Angeles, California.
10. Western New York, Indiana, Central Alabama, South Alabama: Bishop Cameron Chesterfield Al-leyne, A.M., D.D., 508 Seventh Avenue, North Pelham, New York.
11. Arkansas, North Arkansas, Oklahoma, Texas, Foreign Mission Conferences: Liberia, East Gold Coast, West Gold Coast, Nigeria: Bishop William Walter Matthews, D.D., Logan Circle, N.W., Washington, D.C., Brooklyn, N. Y.
C. Cable address for America: Bishop Africa, Washington; Cable Addressment, Mrs. W. D. Battle, 1 Well-
- Editor of the Star of Zion: W. H. Davenport, A.B., A.M., D.D., Box 1047, Charlotte, N. C.
Editor of Quarterly Review: P. K. Fonvielle, A.B., A.M., D.D., 316 South 8th Ave., Mt. Vernon, N. Y.
Editor of Church School Literature: Buford Franklin Gordon, A.B., A.M., D.D., Box 1047, Charlotte, N. C.
Secretary of Foreign Missions: H. F. Medford, D.D., Clinton Bldg., First Floor, 1421 You St., N. W., Washington, D. C.
Secretary, Ministerial Brotherhood: Thomas W. Wallace, A.B., A.M., D.D., 1421 U St., N. W., Washington, D. C.
Secretary of Christian Education: J. W. Eichelberger, A.B., A.M., LL.D., 460 E. 40th St., Chicago, Ill.
Director of Evangelism: W. W. Slade, D.D., 410 East First Street, Charlotte, N. C.
President of Livingstone College: W. J. Trent, A.B., A.M., Salisbury, N. C.
President of W. H. and F. M. Society: Mrs. Henrietta M. Davis, 4179 Darlight Avenue, St. Louis, Mo.
Vice-President: Mrs. M. Annie Hauser, 202 S. West St., Salisbury, North Carolina.
Recording Secretary: Miss Lizzie Evans-Pierce, 2409 W. Madison St., Louisville, Ky.
Executive Secretary: Mrs. Creola B. Cowan, 1334 Outten Street, Norfolk, Va.
Treasurer: Mrs. Ida V. Smith, 1309 R Street, N. W., Washington, D. C.
Captain of Supply Department: Mrs. Missouri Moore, 52 St. Felix Logan Circle, N.W., Washington, D.C., Brooklyn, N. Y.
Secretary, Young Women's Department: Mrs. W. D. Battle, 1 Well-

Bishop R. C. Lawson Has Forged To Front With Radio Sermons

RADIO PREACHER

Former Sidewalk Preacher Now Holds An Important
Spot Over Station WBNX.

By ROBERT C. JUDKINS

NEW YORK, Nov. 7.—Seated in a homelike, but well equipped library, Bishop R. C. Lawson, founder and head of the Apostolic Church of Christ, related how he became interested in radio services, and how he has managed to successfully continue this phase of his religious program.

Over two years ago the Law-sonian Four, prize winning quartet of the Refuge Church of Christ, located at 52-56 West 133rd Street, consisting of Misses Esther Pinn, Frazier Stokes, Ernestine Johnson and Beatrice Brooks, was invited to sing over radio station WHOM in Brooklyn.

During the program, the pastor, Bishop Lawson, was called upon to supplement by a few remarks. The station staff was so impressed by his ability at extemporaneous speaking, and particularly his fine voice for radio transmission, that they encouraged him to give this feature of his activity more consideration in the future.

Later several successful attempts were made by the pastor and his quartet over several stations in the metropolitan area, and a regular connection with station WINS was established.

For the first time in local broadcasting history, Negro religious services were presented to the public portraying the race participating in religious worship in a sane and respectable manner, on a regular program.

The services of the Refuge Church of Christ was marked both by the absence of clowning and still the contribution is interesting because of the wise planning, which emphasizes variations. Each broadcast is different from the previous one. Sometimes there is a predominance of singing during the entire performance. Another time, there is no congregational singing, and upon these occasions

the music is furnished by the choir, one of the two quartets (the Lawsonian Four or the I. U. Harmonizers), or the Beloved Refuge Trio, all of which are noted for their excellent renditions. In between musical selections the pastor, a very tall and inspiring personage, delivers short mes-

sages that have a close connection with the thought of the songs used both before and after that particular message. He uses that old oratorical style, and every word is clearly enunciated. Even in his speaking he keeps you interested by his changes in speed and in the manner of deliverance. Now he goes off in a rhapsody of oratory, and then he brings his point home by a tone of quietness that reminds you of one attempting to reason with an almost hopeless generation.

Broadcasts of this nature were very successful over WINS, but it seems that as soon as the religious group had popularized the hour by their unique services, some commercial enterprise would buy the time up, and the program, being a sustaining one, would be shifted to another hour and the same occurrence would happen.

Consequently when station WBNX approached the bishop, who is well known not only as a religious leader in Harlem, but as a great friend to Negro business, offering him a proposition whereby the church would be given a regular hour every Sunday night from 9:45 to 10:30 at a figure the pastor felt he could receive, and in addition three sustaining hours



BISHOP R. C. LAWSON

Founder and head of the Apostolic Church of Christ of New York City. (See article.)

every Tuesday, Thursday and Saturday mornings at 9:30 to 10, the program was shifted to that station where it now can be heard at the hours and days indicated above.

Although the cleric has not burst upon the scene with the sensation of a Father Divine or the glamour of a Michaux, his career nevertheless has been particularly interesting and unique. The bishop has successfully built a denomination from a small beginning as a sidewalk preacher to embrace an organization functioning in thirteen states, Panama, and the Virgin Islands, consisting of some eighty or more independent churches.

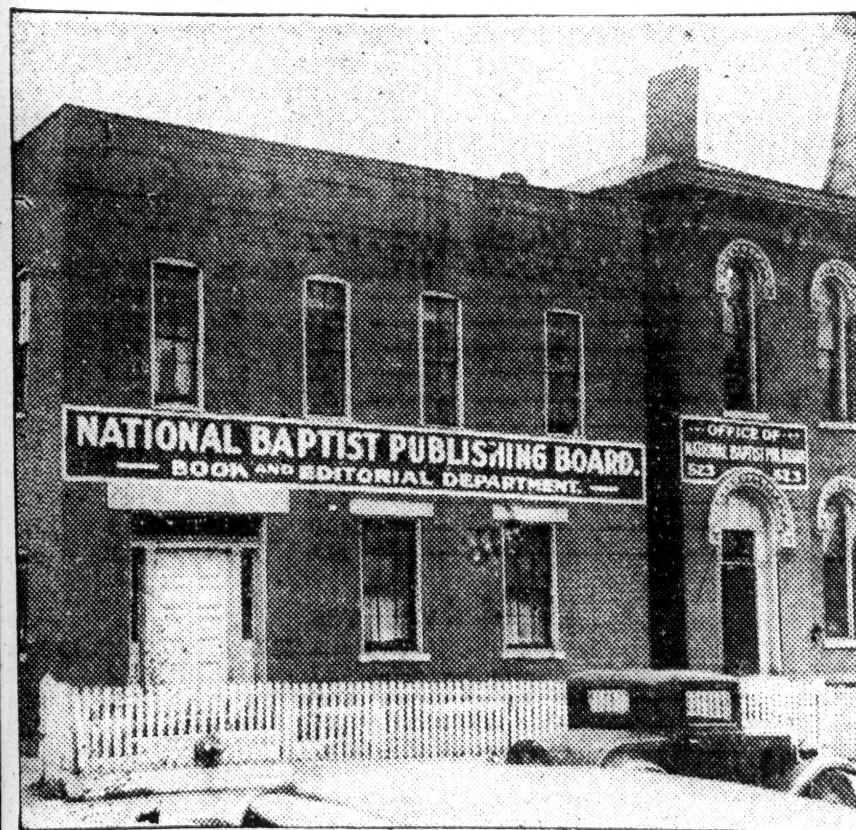
In addition to the auditorium of the Church of Refuge, accommodating between one and two thousand from which the successful broadcasts are held, the organi-

zation maintains a printing press of its own, church offices, an industrial school, the Union Industrial Institute, at Southern Pines, N. C., and is interested in many other educational, religious and business activities.

No value can be put upon the advantages and benefits to the race, Harlem, and particularly 133rd Street, which was one of the worst streets in New York, have derived from the efforts and influences of Bishop Lawson. He has gone about his way in a quiet manner seeking to build up where things were torn down, smoothed off the rough edges, and in general improve the status and lot of humanity as a whole and his race in particular.

Nashville, Tenn. Banner
June 2, 1935

Nashville Negroes Honor Memory Of Woman Who Gave Life for Race



A few weeks ago Nashville Negroes gathered at the Mount Olive Baptist Church to honor the memory of a little white woman who gave her life for their race. She lies buried in Greenwood Cemetery where her Negro friends make a pilgrimage during the month of April each year.

The woman is Joanna P. Moore. She emerged from a chaotic nation at the end of the War Between the States, a well educated school teacher, with stories of suffering among slaves in her mind. She obtained a commission without salary—from the Baptist Church to work in the South late in 1863, leaving Rockford Seminary in Illinois. Beginning a long career of teaching which proved to be filled with hardships, she started her mission work in New Orleans, where wandering Negroes from the wide Mississippi Delta went for succor.

From that New Orleans' experience, where Miss Moore spent thirteen years sharing the sorrows and suffering and joys of the Negroes she "adopted," came testimony that the Fireside School has an urge to expand her duties in a larger field. What followed brought her the title among her adopted race, "The Sunshine Mama of the South." Later she became known as the "Swamp Angel." It was the work that brought her those names the Negro race likes to remember.

Miss Moore's connections in Nashville began with the founding of the magazine Hope, in Plaquemine, La., in 1885. The magazine edited in Nashville

by Mae E. Hunter at the Fireside School on Second Avenue, is celebrating its golden anniversary this year.

At the service at Mount Olive Church here, high tribute to the life and work of Miss Moore was paid by Henry Allen Boyd, secretary of the National Baptist Publishing Board, which publishes Hope.

Besides her mission and editorial work, Miss Moore continued her establishment of Fireside Schools throughout the South, where family altar gatherings were made popular for the teaching of the Bible. Among the children Miss Moore organized Sunshine Clubs, their members taught to read, write, sew, memorize Scripture, and general home economics.

That her work bore fruit is evidenced by the fact the schools she established have grown since her death in Selma, Ala., in April, 1916.

Mrs. B. G. Judd, writing in the anniversary number of Hope, said: "Thou sands in every part of the land gladly came testify that the Fireside School has an important factor in the reduction of illiteracy, from nine out of ten to one out of five, and the spiritual advancement of the Negro race." Later physical, intellectual, moral and spiritual advancement of the Negro race is buried in Greenwood Cemetery, and her grateful beneficiaries have made a shrine of her grave. The office of the board is the publications room of Hope, magazine Miss Moore founded fifty years ago, and which is celebrating its golden anniversary this year.

the race she was seeking to help—but she devoted her life to the ideal she fixed back in her Illinois home, and at the age of 84 years died, working to the last.

She was born September 26, 1832, in a farmhouse in Clarion County, Pennsylvania, the sixth child of thirteen. From her early environment she developed the ingenuity which was an invaluable asset in her life's work. Caring for babies at home, and teaching in schools and Sunday schools, fitted her for the job she took when she was 30.

An accurate gauge of Miss Moore's philosophy toward her work may be seen in a statement she made on the Sunday, was one of the greatest estimate of the Negro race. It follows: "Some things I want to say for these black men, and have said on several occasions, yet I want to leave them in the print.

"First, be kind and patient with the Negro. He is loving and affectionate, and has manifested as deep and pure love as any race.

"Second, he is loyal and trustworthy with those who trust him, as a general thing.

"Be patient with his faults. They are the faults of humanity. His training in slavery is responsible for many of his shortcomings."



Shown above is the National Baptist Publishing Board on Second Avenue, North, and the Fireside School in the rear, where the work started by Joanna P. Moore (below) is carried on. The little white woman who came out of the North to give her life to the uplift of the Negro race is buried in Greenwood Cemetery, and her grateful beneficiaries have made a shrine of her grave. The office of the board is the publications room of Hope, magazine Miss Moore founded fifty years ago, and which is celebrating its golden anniversary this year.

REV. JACKSON RE-ELECTED AT NEW ENGLAND CONFERENCE

WILMINGTON, Del., June 21.—The New England Baptist Missionary convention which closed its 61st annual session in the Eighth Street Baptist church, Sunday, was one of the greatest gatherings of churchmen ever assembled in the City. Rev. H. Price of Eighth Street and Rev. A. R. James of Shiloh, were the entertaining pastors.

Rev. J. C. Jackson, D. D., president of the convention for the past seventeen years, delivered the most statesmanlike address ever heard by a Baptist convention. Dr. Jackson declined re-election at the outset of his address because of ill health, but after promise of the convention to lighten the burden he was persuaded to continue in office by the unanimous vote of the delegation.

Rev. F. H. Hedgeman of Ardmore, was elected corresponding secretary; Rev. William Gibson of Worcester, Mass., recording secretary, and Rev. J. H. Hughes of Orange, N. J., was renamed treasurer.

Harmony pervaded the entire meeting; it seemed more like a reunion than a convention. The local dailies gave much space to the doings of the convention. The white citizens seemed very courteous to the visitors and anxious to do all in their power to make our stay happy.

Dr. Jackson's Address

Dr. Jackson stated during his address that Mr. F. D. Roosevelt was inconsistent in condemning the Constitution which he upon his oath swore to uphold. The President also took a slam at Congressman Arthur W. Mitchell of Illinois for stating he does not represent Race citizens, the speaker said Mr. Mitchell should be reminded that we are ashamed of him as a member of the Race, and the more quickly the citizens of the First district of Illinois decide to retire Mitchell, the better it will be for the country at large.

Miss Burroughs Speaks

Miss Nannie Helen Burroughs of Lincoln Heights, Washington, D. C., delivered the chief address on Thursday evening, subject, "The New Frontier." Miss Burroughs said among other things the relief check has been and still is a curse, as it forms in us the habit of doing nothing, and yet we are

satisfied. The speaker stressed the need of employment, and not doles. Miss Burroughs urged her audience to contend for our share of the jobs that the government has to give and not be content with relief checks, for being content with relief is a surrender of the New Front along which we are to fight.

Rev. J. H. Jackson, the new secretary of foreign missions, who succeeded Dr. J. E. East, made a profound impression on his hearers as he gave documentary evidence to show he is carrying on the work of the late lamented East with success. Missionaries are being paid, and debts have been reduced seven thousand dollars during his short tenure of office. Rev. and Mrs. R. E. Peters of the Gold Coast, Africa, also delivered addresses on missions.

Women's Work

Mrs. E. B. Holand of Providence, R. I., was re-elected for the 27th time as president of the women's branch. Mrs. P. H. Matthews was re-elected secretary and Mrs. J. C. Jackson was renamed treasurer. The women met in Shiloh Baptist church, 12th and Orange streets, which was pastored by the late Rev. B. Moore for fifty-one years, and now is led by Rev. A. R. James.

Rev. J. R. C. Pinn was re-elected president of the B. Y. P. U. department and Rev. Julian Taylor of Connecticut, secretary.

Rev. R. A. Moody, pastor of the Shiloh Baptist church, Hartford, Conn., delivered the introductory sermon from the text, Gen. 32:28.

Rev. Moody who is a graduate of Lincoln university, and Hartford seminary, was presented by Rev. W. S. Ravelle of Boston. His subject was "Redeeming a Name." The sermon was a masterpiece from every angle.

Rev. J. M. Levister of Mt. Vernon, N. Y., who is also president of the New York Baptist ministers' conference, delivered the doctrinal sermon from the text, II Tim. 3:16. Rev. Levister called the preachers back to Bible preaching instead of trying to make it by discourses on "Modern Philosophy." The local dailies commented extensively on the sermon. The sermon to the women was delivered by Rev. R. D. Spain of Newark, N. J. Rev. J. B. Mitchell of New York delivered the sermon to the young people.

Rev. J. C. Love of Mt. Clair, N. J., retired as chairman of the Baltimore; E. Kelly of Springfield, N. J., and J. A. Jordon of Chester, Pa. The next place of meeting will be Bethany Baptist church, New-

ark, N. J. More than three thousand dollars was sent to the convention for the work. Ten thousand dollars was raised during the year. Among the new pastors entering the convention were Revs. E. W. White of Baltimore; G. M. Pope of Jersey City; Hiram Smith of

JACKSON FAILS SECOND TIME TO COP LEADERSHIP

Journal and Guide
**Officers Named at 55th
Annual Meet Held
In New York**

9-14-35
NEW YORK CITY — (ANP)—

Efforts on the part of Dr. J. C. Jackson, of the New England Baptist Convention, to wrest the presidency of the National Baptist Convention, Inc., from Dr. L. K. Williams, of Chicago, again went to naught here at the 55th annual meeting of the organization.

Dr. Jackson was the opponent of Dr. Williams at the meeting held two years ago in Atlanta, Ga., at which time the Chicagoan was the victor by a vote of some five to one, a result which caused Dr. J. C. Austin, one of Dr. Jackson's main supporters, to declare, "He was the weakest candidate we could have had."

According to reports, the Jackson forces this year were again headed by Dr. Austin, with the added support of Miss Nannie E. Burroughs, president of the National Training School for Girls, Washington, D. C.

President's Address

That ninety per cent of all Negro Baptists in the United States are members of the National Baptist Convention Incorporated, was the assertion made by Dr. Williams during the fifty-fifth annual session, which opened Wednesday, September 4, at the Coliseum, 177th St. and Boston Ave. Both clergy and laymen, from all sections of the country were present.

Dr. Williams cited the work of the various boards, including the foreign missions, under the leadership of the newly elected secretary, Dr. J. H. Jackson, that has in a course of less than twelve months reduced the indebtedness of the board from \$23,000 to \$14,000; the Sunday School Publishing Board, under the veteran Dr. A. M. Townsend, Sr., that last year did more than a quarter of a million dollars worth of business; the B. Y. P. U., under Dr. E. W. D. Isaacs, Jr., who succeeded his father, that showed a distinct increase in the sales of literature during the past year; and the home missions board under Rev. T. Theo Lovelace, that has done yeoman service in the development of churches and

church life in the rural districts of the South.

Favors Good Health

Dr. Williams, discussing "some vital and religious matters," declared: "This convention, which includes ninety per cent of all the Negro Baptists in the United States and which up until 1916 included the other ten per cent, should go on record as being in favor of a federal anti-lynching bill. It seems that the states lack the disposition or ability to cope with this evil."

"Our churches are now called upon not only to preach good news for the soul, but a gospel of good physical health as well. Negroes are dying too rapidly, and from preventable disease. The physical strength of the race should be conserved because a saving religion includes bodily good health. Then so many die who carry no insurance at the time of their death. This practice must be discouraged."

Thrift and Work

"Employment and thrift are basic things in our economic, educational and religious progress. The church should be deeply interested in its members securing gainful employment. The restrictions existing in labor unions against the admission of Negro workers should be vigorously fought. In practicing the virtue of thrift we are yet a 'child race.' Religion approves thrift as it does work. Let us teach and practice thrift. Let us begin it in the operation of our internal church affairs. This is no time to paying exorbitant amounts for dilapidated church houses. Nor is it the time to be constructing too costly new ones. Let us invest more in human flesh, developing personality."

"Negroes, by the aid of our churches must be led to see the value of purchasing power when combined. This done, the wealth producing power of the race will be increased and likewise our standing with others. The church led in bringing the race thus far and it must strike a new and faster pace in helping our professional and business men."

Schools and Clean Living

"A free democracy like ours, requires an intelligent citizenship. It therefore offers a free education. We will make a serious and fatal blunder not to so instruct our people. Public education is the handmaid of the church. The tendency today is toward a dictatorship government. Our churches should take great interest in our public schools, urging parents to keep their children therein."

Turning to crime, Dr. Williams spoke of the part that the church should and must pay to check the ravages of crime, laying particular stress upon the work that can be done in the Sunday schools, in this direction. He urged full cooperation with the northern and southern white Baptist conventions, the latter having extended definite aid in the church program.

The meeting closed Sunday, after one of the most active weeks during any convention, according to those who have been following the annual sessions from time in memoriam, including daily radio services, three sessions each day, interspersed with luncheons, group meetings, and sight-seeing tours.

Howard There

Perry W. Howard, Republican national committeeman for Mississippi, introduced Colonel Arthur W. Little at the convention at the Bronx Coliseum, New York City, Thursday night. Colonel Little was a major of the First Battalion of the old Fifteenth New York Infantry.

The Rev. Greene L. Prince Renamed Head of Baptists

Afro-American

D. C. Pastor Gets Vacant Auditor's Post; Other Officers Re-Elected.

9-14-35
COLUMBIA, S. C. TO BE

HOST TO 1936 MEET

Baltimore and

Year Brings \$498,000;

Missions Get More.

WASHINGTON— Delegates to the 55th annual session of the National Baptist Convention of America re-elected the Rev. Greene L. Prince of Galveston, Tex., president, at the Thursday session. This will be the Rev. Mr. Prince's third term in office. All of the other national officers were re-elected.

The Rev. E. J. Bradshaw, pastor of Tabernacle Baptist Church in Washington, and host to the convention, was elected to the office of auditor, left vacant by the death of the Rev. J. B. Beckham of Springfield, Ill.

To Meet at Columbia, S.C.

The convention closed its five-day session at Metropolitan Baptist Church Sunday, having voted to hold its 1936 convention in Columbia, S.C.

Two outstanding resolutions were passed during the last sessions—one, for the establishment of a department of benevolence, which will include the Baptist laymen as well as the ministers, for social security; the other, condemning lynching, and urging Congress to pass the Wagner-Costigan anti-Lynching Bill during the next session.

At a foreign mission mass meeting in the afternoon, Dr. Henry Allen Boyd, the Rev. J. C. Lott, the Rev. J. H. Randolph, and Mrs. M. A. B. Fuller, president of the women's auxiliary, spoke.

Visitors Fill Pulpits

Visiting ministers filled the pulpits of various Baptist churches throughout the city during the evening services.

The pastors and churches they visited were:

The Rev. S. S. Jones, at Mt. Carmel; the Rev. J. C. McDonough, Pittsburgh, Israel; the Rev. J. H. Wynn, Fort Worth, Tex., Mt. Moriah; the Rev. G. C. Coleman, Oakland, Mt. Airy; the Rev. A. A. Campbell, New York, Zion; the Rev. J. Timberlake, Hopkinsville, Ky., Providence; the Rev. John H. Robinson, Salem.

\$498,000 Raised

The sum of \$498,000.60 was raised by the convention from all sources during the year, it was announced near the close of the convention by the finance committee.

The foreign mission, home mission, education, ministers' relief and benevolent departments received the major portion of this sum for denominational purposes, it was stated.

\$2,000 More for Missions

The reported sum did not include the monies raised at the foreign mission rally Sunday afternoon.

It was estimated, however, that approximately \$2,000 was laid on the table for Mr. and Mrs. C. E. George, who sailed from New York Friday, on their way to Monrovia, Liberia, for foreign mission work. The report of the statistician revealed additions to the convention since the last annual meeting bringing the membership to approximately 3,530,000.

The Rev. Marshall Moon, a member of the executive board, was called away from the convention because of the death of his mother in Maysville, Ky. He is the pastor of the Southern Baptist Church in Cincinnati.

Other Officers

The other officers re-elected are: First vice-president, the Rev. G. C. Coleman, Oakland, Cal.; second vice-president, the Rev. S. A. Pleasant, Houston, Tex.; recording secretary, the Rev. C. P. Madison, Norfolk;

Assistant secretaries, the Rev. Marcus Tylor, Oklahoma; the Rev. B. F. Parks, Fort Worth, and Prof. A. W. Jackson, Houston; corresponding secretary, the Rev. William Grimble, Alexandria, La.; field secretary and historian, the Rev. S. S. Jones, Muskogee, Okla.; treasurer, the Rev. A. A. Lucas, Houston; statistician, Prof. Jesse Washington, Chicago; publicity director, David W. Kellum, Chicago, Ill.;

Railroad commission includes J. P. Reeder, Columbia, S.C.; J. M. Harvey, Chicago; and J. A. Sharpe, New Orleans.

Church - 1935.

Baptists.

BAPTISTS CLOSE COLORFUL 55TH SESSION OF NATIONAL CONVENTION AT N. Y. CITY

DR. L. K. WILLIAMS RE-ELECTED

10,000 Delegates Enjoy Gotham Meet; Laud Harten And Entertainment Committee's Hospitality

By REV. R. C. KELLER
Staff Correspondent

NEW YORK, N. Y., Sept. 13.—Ten thousand Baptists of America led by President L. K. Williams, in attendance at their fifty-fifth annual convention held September 3-9, at the great New York Coliseum and the Abyssinia Baptist Church, left Gotham after concluding sessions singing praises of Dr. Thomas S. Harten, host, Rev. J. B. Mitchell, secretary, and their associates of the entertainment committee for the lavish arrangements which marked the 1935 meeting as one of the greatest in Baptist history.

From the pre-convention musical and the glamorous opening session to the Saturday sightseeing tour led by Rev. C. L. Frank of Tarrytown, N. Y., and Sunday's finals, every session held the interest and attendance of the multitudes of delegates and visitors attending.

No Housing Trouble

Amid a downpour of rain, delegates and visitors began pouring in Monday September 1, to headquarters at the Metropolitan Baptist Church, 128th street and Seventh avenue, where a competent staff of committees under the able direction of Rev. Abner W. Brown, housing chairman, directed them to the many hotels and homes registered to receive them.

Ten thousand delegates and visitors with accommodations made, thronged the elaborately decorated and amplified auditorium of the coliseum Tuesday morning when the national president, L. K. Williams formally opened the convention. Following devotions featuring the music of a mammoth chorus under the direction of Gilbert Allen, Dean H. M. Smith presented the convention host, Dr. Thomas S. Harten, who presided.

Dr. Harten Scores
Amid the clicking of movietone cameras, the militant music of a brass band, heaped bowers of flowers and the thunderous applause of the great crowd, all testimonial to the efforts of the popular Brooklyn pastor, Dr. Harten, welcomed the Baptist Convention and presented local city officials who joined the unanimous cry of all New York, "WELCOME BAPTISTS!" Among those delivering addresses were: Governor Lehman, Mayor La Guardia, Judge Hylan, District Attorney Geoghen, Rabbi Alexander Lyons, Watt Terry, layman leader, Reverends G. H. Simms and J. M. Levister, Miss Viola Warrington, of Philadelphia, climaxed the opening program with a solo, "I Will Extol Thee."

Open State Meetings

Immediately following the opening sessions delegations from thirty nine states of the Union held meetings to determine the major issues confronting the denomination and register their unanimous attitude for the determination of the National Baptist policy with regard to current problems. Illinois with more than a hundred delegates, led by Dr. J. C. Austin, and two special trains

won numerous honors with Philadelphia and Florida close seconds. Masterful sermons and addresses by nationally prominent ministers, laymen, civic and social and economic leaders marked the general sessions. Among them: introductory sermon by Dr. A. M. Johnson, Oklahoma; J. L. Horace, Chicago; President L. K. Williams, Chicago; D. C. C. Adams, Philadelphia; Dr. J. H. Jackson, Pennsylvania; J. Finley Wilson, D. C.; Perry Howard, Ex-Congressman Oscar DePriest; Rev. Roy D. Morrison, Tennessee; Rev. J. D. Howard, Missouri.

Rev. R. C. Barbour, Tennessee; Dr. C. D. Hubert, Georgia; Revs. Samuel Montgomery, Kansas; M. A. Tally, Indiana; Rev. R. W. Coleman, Louisiana; Rev. M. C. Cleveland, Alabama; Rev. E. S. Cleveland, Georgia; Rev. A. J. Payne, Maryland; Rev. Junious Gray, Maryland; Rev. J. R. Burdette, Texas; Rev. J. H. Patten, Maryland; Dr. W. E. B. DuBois, Atlanta University, Georgia; Rev. S. C. Campbell, South Carolina; Rev. J. A. Marshall, Mississippi; Rev. C. H. Pears, New Jersey; Dr. A. C. Symonette, Bahama Island; A. Ross Brent, Iowa; Rev. H. D. Parker, Florida; and Dr. W. R. Rozier, California.

Williams Re-elected

Following his annual address in which the summary of Baptist interests were made as follows:

The raising of funds for the bonded indebtedness of the denomination.

The creation of activities for the economic opportunity to bronze youth.

The inception of a young people's auxiliary manned by youth. A mass movement of opposition to the evils of American industrialism.

Creation of anti-lynch opinion to effect passage of an anti-lynch bill.

The utilization of adequate methods for assuring peace in the present Italo-Ethiopian dispute.

The provision of sentiment to create cooperation for the building up of Race business.

Dr. L. K. Williams, on a motion for suspension of rules which prevailed with the entire cabinet of officers was re-elected.

A missionary program Sunday afternoon in the interest of the youthful Foreign Mission secretary, J. H. Jackson's trip to Africa and a sermon by Dr. Rozier Sunday night, marked the end of the glorious convention.

The 1936 convention will be held at Jacksonville, Fla.

Lott Carey Baptist Convention Meets

at Connellsville

African American
By SAMUEL W. GANTZ

CONNELLSVILLE, Pa. — The Lott Carey Baptist Foreign Mission Convention was held in this city with the Union Baptist Church, of which the Rev. L. H. Colvin is pastor, August 27 to 30.

The Rev. Dr. C. S. Brown of Winton, N.C., gave his annual address Wednesday morning. During the afternoon reports were given by Dr. J. H. Randolph, corresponding secretary; Dr. J. H. Hughes, Dr. E. E. Ricks and Dr. N. E. Read.

During the evening session the Rev. A. S. Crooms of Durham, N.C., delivered the convention sermon Thursday, Dr. S. L. Johnson of Boydton, Va., spoke on "Financing the Kingdom of God." Open forum was led by the Rev. J. M. Ellison of Washington, D.C., on "Financing Our Missionary Program."

Women Meet Separately

The women's auxiliary held services in another church Wednesday afternoon.

The junior young people's department also held a session.

Miss Benetta Bullock gave the annual address.

Others appearing on the program were:

Miss Pauline Moore, Mrs. Lily Cristy of McKeesport, Pa., Miss Marjorie Holloman, of Washington, D.C., Miss Addie M. Wyatt of Richmond, Va., and Mrs. F. B. Mitchell of Germantown, Pa., and Mrs. M. A. B. Fuller of Austin, Texas, established a record as a ton-Salem, N.C. leader when she was chosen to

The evening session was a joint one. The women's auxiliary program was continued until Thursday. Mrs. J. H. Randolph presided.

Speakers

Speakers were: Mrs. E. M. King, Mrs. O. S. Bullock and Mrs. J. H. Randolph.

During the afternoon session Mrs. S. A. Thurston of Pittsburgh, Pa., conducted the worship services.

Miss Jean Nelson of Pittsburgh, Pa., gave the greetings from the young people's department. Mrs. M. L. Penn, corresponding secretary, gave her report.

Mrs. G. O. Bullock gave the report of the treasurer.

The mission study class was conducted by Mrs. J. L. S. Hollo-man, of Washington, D.C.

N.C. Man Preaches

The Rev. William R. Strossner, Charlottesville, N.C., preached the annual sermon for the women's auxiliary. Installation of officers condemning lynching, Jim Crow was conducted by the Rev. N. L. Scarborough of Columbus, Ohio. Friday Mrs. F. R. Mason of

High Point gave an address.

In the general session Friday morning devotions the theme was "Our Missionary Program the Hope of the World Redemption."

Speakers were the Rev. M. N. Newsome of Washington, D.C., and the Rev. W. G. Wilson of Portsmouth, Va.

Dr. J. A. Brown, Richmond, Va., spoke in the afternoon. Dr. J. A. Brown outlined the program for 1935-36.

At the evening session Mrs. M. L. Walker, returned missionary, gave an exhibition and general talk on Africa.

The Rev. D. B. Mdoona also spoke. Mrs. Mdoona sang. The convention will meet in Orange, N.J., in 1936.

BAPTISTS CLOSE BEST CONCLAVE IN WASHINGTON

By DAVID W. KELLUM
(Staff Correspondent)

WASHINGTON, D. C., Sept. 13.—(Special) — The National Baptist Convention of America closed its 55th annual session here this week

at Metropolitan church, 13th and R streets. Unlike some previous

years, harmony prevailed throughout the five days confab, so much so that all national officers of the convention proper and the Women's Auxiliary were retained. Miss Lessie M. L. Parsley of Wins-ton-Salem, N.C., established a record as a leader when she was chosen to

serve an eighth term. President Rev. Greene L. Prince of Galveston, Texas, was re-elected for a third term.

Despite the downpour of rain that fell steadily for two days and a half, President Prince said that the convention just ending was perhaps the best in history. Delegates coming from 48 states numbered way into the thousands. Next year's confab will be held in Columbia, S. C., early in September.

New Department Established

Of outstanding importance to Baptists throughout the country was the establishment of the department of Benevolence by the convention. This new department, said Dr. Prince, seeks to give social security to the layman as well as the Baptist minister.

On the heels of a telegram sent by Walter White of the N.A.A.C.P. the convention adopted resolutions condemning lynching. Jim Crow and segregation. Baptist leaders were called upon to ask the support of their congressmen and senators

in having the Costigan-Wagner anti-lynch bill reintroduced at the next session of congress.

The repeal of the 18th amendment was hit in another resolution offered by the Baptist leaders. Cheers rang out when the secretary read: "Whereas the repeal of the 18th amendment throws back on the people not only the open saloon but makes alcoholic drinks accessible in most places, it resolved that we renew with more vigorous effort our war on this dreaded disease."

Prayer For Ethiopia

Believing that through prayer the Ethiopian situation can be settled without bloodshed, services were held Wednesday for Emperor Haile Selassie of Ethiopia.

Every session of the confab saw some high government officials in attendance. Of importance were the talks delivered by Representative Virginia E. Jenckes (Democrat of Indiana who spoke Friday on "Divine Providence and America." Official greetings on behalf of the city government were extended by E. A. Miller, assistant director of Cotton, Agricultural Adjustment Administration and George W. Offutt, chairman of the ABC board of the District of Columbia.

AAA Director Speaks

Mr. Miller directed his talk to farmers and landowners. He assured them that their interests are being carefully considered by the government and that it is the purpose of officials of the Agricultural Adjustment Administration to see that equity and fairness are effected in taking the benefits of the program to farmers throughout the country.

"Your government as now constituted recognizes that the farmer, the producer of new wealth, must create that wealth at a profit," said Miller. "The farmers must adjust the supply of their commodities to the demand if fair prices are to be received. In a great complex civilization such as we have in this country to effect such an adjustment, it is necessary for the government to provide the machinery for the cooperation of the farmers to that end. That is the broad purpose of the Agricultural Adjustment Administration. The farmer must be prosperous, for the nation long to be prosperous, and this, my friends, applies to all classes of farmers."

Tribute To Abbott

Introduced by J. P. Davis, president of the National Federation of Colored Farmers, Mr. Miller paid a glowing tribute to Editor Robert S. Abbott of The Chicago Defender, who he said is a friend of the minister, the farmer, men of professions and those who labor with their hands.

On the platform was another nationally known figure, T. S. Gaston, Regional Consultant, Division of Cotton, AAA, Congressman Arthur Mitchell of Illinois spoke briefly.

Not even the rain of Wednesday night was able to dampen the spirit of Washington citizens who jammed the church to officially welcome the delegates. Music was fur-

nished by Prof. H. B. P. Johnson, convention director of music.

So well pleased were delegates with the annual address of President Prince that immediately after the reading, a motion was set forth to have him re-elected by acclamation. An amendment was made to the motion and all other national officers were re-elected. Only the office of auditor left vacant by the death of the Rev. J. B. Beckham of Springfield, Ill., was not filled.

The following are the 1936 convention officers:

President, the Rev. Greene L. Prince, Galveston; first vice president, the Rev. G. C. Coleman, Oakland; second vice president, the Rev. S. A. Pleasant, Houston; recording secretary, the Rev. C. P. Madison, Norfolk; assistant secretaries, the Rev. Marcus Taylor, Okmulgee, Oklahoma; the Rev. B. F. Parks, Fort Worth, and Prof. A. W. Jackson, Houston; corresponding secretary, the Rev. William Grimble, Alexandria, La.; field secretary and historian, the Rev. S. S. Jones, Muskogee, Okla.; treasurer, the Rev. A. Lucas, Houston; statistician, Prof. Jesse Washington, Chicago; publicity director, David W. Kelum, Chicago; railroad commissioner, the Rev. M. P. Parrish, Detroit; the Rev. H. A. Boyd, Nashville; J. P. Reeder, Columbia, S. C.; J. M. Harvey, Chicago, and J. A. Sharpe, New Orleans.

Officers Listed

The women of the convention who met at Shiloh Baptist Church were equally as proud of their leader and on Thursday chose Mrs. M. A. B. Fuller of Austin, Texas, for her eighth term. Other national officers were:

Mrs. M. A. B. Fuller, Austin, Tex., president; Mrs. Anna Washington, Indianapolis, vice president; Mrs. F. Batson, Nashville, assistant recording secretary; Mrs. Lillian Green, Chicago, recording secretary; Mrs. E. W. Grimble, Alexandria, La., treasurer; Mrs. Eva White, Baltimore, corresponding secretary; Mrs. B. J. Prince, Cleveland, historian.

Mrs. J. E. Kelley, San Antonio, Tex., auditor; Mrs. I. P. Randles, statistician, Tulsa, Okla.; Mrs. L. F. Prince, Galveston, Tex., Bible teacher; Mrs. L. M. Hurse, Kansas City.

The following are officers of the Junior Women's National Convention: Mrs. Hattie L. E. Williams, president, Alexandria, La.; Mrs. Josephine Randolph, vice president, Chicago; Miss Grace L. Bonner, recording secretary, Cincinnati; Mrs. Mary L. Thomas, assistant secretary, Shreveport, La.; Miss Dora Dee Dailey, corresponding secretary, Palestine, Tex.; Miss Ruth Author, treasurer, Oklahoma; Mrs. Jeffrey Lott, pianist, Austin, Tex.; Lannie Cain, chairman art booth, Kansas City.

Boyd Makes Report

Friday's session was featured by the report of Dr. Henry Allen Boyd, secretary-treasurer of the National Baptist Publishing Board at Nashville, Tenn. He pointed out that more than twelve million individual pieces of religious literature had

been printed and distributed to Baptists throughout the nation.

Dr. Boyd's father, the late Rev. R. H. Boyd founded the convention more than 40 years ago. He established the first Race college in Texas and organized the first Baptist association.

In a stirring plea Dr. Boyd asked for more Sunday schools and workers and submitted a plan whereby crime could be curbed among our youth.

J. A. Jackson, former business specialist in the United States Department of Commerce, now with the Standard Oil Company of New Jersey, was a speaker. Dewey R. Jones, associate adviser on Negro Affairs in the Department of Interior, and Edgar G. Brown, an executive in the Emergency Conservation Work, were introduced.

The convention was officially closed Sunday with a mammoth mass meeting at which time the Rev. David M. Odana, pastor of Monumental Baptist church, Pittsburgh, was presented. Delegates also said bon voyage to Mr. and Mrs. C. T. George.

Other speakers at the Sunday mass meeting were Revs. I. P. Reeder of Columbia, S. C.; W. S. Brent, S. R. Prince, both of Texas; Mrs. M. A. B. Fuller of Austin, Tex., president of the Woman's auxiliary of the convention, and Mrs. Eva White, corresponding secretary.

Jacksonville, Fla. Selected For Next Session Of National Baptist Convention, Inc. After Hot Fight

With a vote of 142 to 141, the city of Jacksonville, Fla. was selected for the 1936 session of the National Baptist Convention, after a spirited campaign by delegates on behalf of Los Angeles, Calif. Although handicapped somewhat by the rainy weather, the convention, which closed here on Mon-

day, was reported one of the most successful in the history of the body. There was, however, some criticism on the part of Harlem residents against the local committee because the Bronx Coliseum was used as headquarters instead of local hall. At no time was the Coliseum, which has a seating capacity of 12,000 ever more than half full.

Dr. L. K. Williams of Chicago was reelected president; with Dr. Jamison of Alabama, vice president at large. Regional vice presidents elected were: Dr. A. Boone, Cleveland, O.; Dr. W. Rozier, Los Angeles, Calif; and Dr. T. S. Harten, Brooklyn. The treasurer's report showed a surplus of about \$2,000 over last year. Appearing at the Coliseum on different nights were the Governor,

Herbert H. Lehman, who appeared at the opening session last Tuesday and brought a welcome on behalf of the State of New York, and Mayor Fiorello H. LaGuardia of New York City. The Governor stressed the fact that religious liberty is vital to a democratic government.

Mayor LaGuardia spoke at the session Thursday evening and after telling of the progress Negroes have made in this city, the Mayor warned against the "agitator who seeks to exploit your problems, rather than facilitate their solution."

Among others who addressed the convention were: Former Congressman Oscar DePriest, Col. Arthur Little, former head of the 369th Infantry, N. Y. N. G.; Dr. W. E. DuBois, former editor of The Crisis, and Dr. R. R. Wright, jr., president of Wilberforce University.

Urges Interest In Ethiopia

The missionary activities of American Negro churches should be turned toward Ethiopia, Dr. L. K. Williams of Chicago declared in his presidential address before the convention.

"It appears to me that now is the time for the American Christians to look on the field, ripe for harvest and send to Ethiopia teachers, artists, doctors and many missionaries," Dr. Williams said. "This will be a fine field for young, competent Negroes. It is calling for you."

RELIGION

Abyssinian Allegations

"Reverent" Powell was hopping mad. . . .

He's going to get a writ. . . .

Brother Skerritt just defied them. . . .

Not a cent of money left. . . .

Been playing the numbers. . . .

They're going to impound the Friendly

Society books. . . .

The street corners of Manhattan's lusty black Harlem last week buzzed with rumors, reports, allegations, accusations—all concerning the Abyssinian Baptist Church which, with 12,094 members, is the largest Protestant church in the world.

Banding together 126 years ago after a schism in the Baptist Church, the Abyssinian Baptists so named their sect because they liked the sound. They worshipped first in downtown Worth Street, moved northward with the city's color line. When the church was in midtown 26 years ago there arrived in its pulpit a tall, rawboned, Yale-trained Negro named A. (for Adam) Clayton Powell. After years of planning for a model church in Harlem, Pastor Powell began raising money in 1920, got 2,000 people to promise to give their church a tenth of their weekly earnings. Two years later ground was broken for a great Gothic-inspired church. In triple-quick time the congregation paid off a \$60,000 mortgage.

To accommodate 12,000 worshippers the Abyssinian Baptist Church holds three or four services every Sunday, runs two Sunday schools with 1,000 members each. Also it maintains a Community House with gymnasium and roof garden, Home Economics and Health Education departments, a week-day Church School for children, the nation's largest Daily Vacation Bible School, an employment agency, a Music School, a Dramatic School and 53 clubs and auxiliaries. Furthermore the Church supports a missionary in Africa, a summer camp, a chair at Virginia Union University and an Old Folks Home. And lastly there is the Friendly Society which holds fried chicken socials, pays for sick benefits and funerals of its 1,000 members and which last week had the Abyssinian Baptist Church in a high dither.

Now white-maned at 69, "Reverent" Powell (as many a parishioner calls him) is accustomed to rule his flock like a benign autocrat. Indeed he and his officers are empowered to declare vacant any of the numerous posts in the church. But last week Pastor Powell was meeting open defiance—from the Friendly Society's

president, a tall, blue-black West Indian named Samuel Skerritt. Six months ago, recalling that the Friendly Society books had not been audited for four years, Pastor Powell asked for a look at them. Samuel Skerritt seemed evasive. And when Pastor Powell kept on asking for those books, Brother Skerritt continued to seem evasive.

Last week Pastor Powell called a church meeting, ordered Brother Skerritt to attend. Declaring that the pastor was trying to usurp the prerogatives of the Friendly Society, Brother Skerritt held out. The meeting took place, the church officers declared Brother Skerritt deposed, but still no one could lay hands on those books. Harlem street corners



Underwood & Underwood

"REVERENT" CLAYTON POWELL

"We are only having a family fight."

continued buzzing about what each side planned to do next, but all "Reverent" Powell would say was: "We are only having a family fight, which happens in all families, and we are trying to settle the fight without telling the world about the cause."

WHITE, COLORED N. J. MINISTERS

MEET JOINTLY

Journal and Guide
Body Hears Two Ex-

Virginia Pastors

In Newark

2-9-35

NEWARK, N. J.—The Afro-American Baptist State Convention met in a joint session Thursday, January 31, with the Northern Baptist State Convention, white, at the First Baptist Church, here. This church is considered one of the wealthiest Baptist churches of the East.

Dr. J. C. Love, the president of the Afro-American State Convention was the sponsor of this epoch making event. The two conventions shared equally in the morning and evening's program. There were two sermons delivered in the morning also two in the afternoon. Thus two Negro ministers were elected to preach along with two white ministers.

Each convention endeavored to select two of its most outstanding preachers for this occasion. The choice for this talk fell upon two former Virginia pastors, Dr. J. H. Hughes, former pastor, Central Baptist Church, Berkley, Va., and Dr. A. Alfred Watts, former pastor, Second Baptist Church, Newport News, Va.

Dr. Hughes, one of the most eloquent and gifted preachers of the state, leading New Jersey's largest Baptist Church, unfolded the scriptures in a most pleasing but definite way.

Rev. C. H. Shelton, pastor, Mt. Bethel Baptist Church, was also selected by the committee to conduct the devotionals in the afternoon session.

The preacher for the afternoon session was Dr. Watts, First Calvary Baptist Church, Paterson. Those who heard Dr. Watts at the Virginia Baptist State convention in Norfolk in 1933 or in 1934, at the Lott Cary convention in Roanoke, Va., just received a foretaste of what happened on this occasion.

BIBLE CONFERENCES IN NEGRO CHURCHES

In its recent session the Florida Baptist Convention went on record as favoring a "seminary extension course through the promotion of Bible Conferences in Negro Baptist Churches, as an expression of good will toward men in a world of race prejudice, and in appreciation of the task our colored brethren have done in evangelizing the 190,000,000 Negroes of the world." The Convention recognizes the Negro Baptists of America as among our greatest allies in evangelizing the country, and commends their stand for Christian orthodoxy and their battle against skepticism and Communism.

William Cartwright Sale in commenting on the Convention's action says:

"We are approaching our Negro churches as a part of God's chosen force to work the field, which is the world. We are asking them to welcome our best prepared white preachers for Bible conferences, looking toward spiritual revivals. The speakers are expected to make no charges for their services.

"We desire to awaken Negro preachers to a more vigorous study of the word of God. While there are many well educated colored preachers, yet they have many poorly prepared ministers. Our approach to colored churches must ever be through the pastors, in terms of Christian Education and a better support of their own institutions."

The action of the Florida Baptist Convention is heartily approved by this editor. Georgia Baptists will approve of it. Some of our aged Baptists will recall the fine fellowship that prevailed in our churches before the War Between the States. A *History of the Baptist Denomination in Georgia Compiled for The Christian Index in 1881* chapter twenty, page 274, should be read by the present generation, white and black, as it furnishes reliable information on the excellent relations that existed between the races before emancipation. Although pressed for space, we quote here:

Treatment of Slaves

A query on this subject is answered by the Ocmulgee Association in 1819: "They should treat them with humanity and justice (Eph. 6:9; Col. 4:1), and we recommend the members to watch over each other, and if any should treat them otherwise, that they should be dealt with as transgressors."

"Some churches think that when a slave, a member of the church, disobeys his master, that he should first be cited to the church, and, without satisfaction being given, should be excluded; then the master is at liberty

to chastise. But that slaves ought to be cited for disobedience is not avowed by many.

"Slaves generally attend worship every Sabbath, and frequently constitute the larger part of the congregation. The religious ones commune at the same table with their masters. Prior to 1829 there was no law to prevent their being taught to read. In the fall of that year, an inflammatory pamphlet, by Walker, was found in Savannah.

by the pastor of the African Church (an aged and pious African, whose good conduct had purchased his freedom), and immediately carried to the Mayor; he forwarded it post-haste to the Legislature; and the law referred to was passed.

"The Scriptures are read, however, to their servants, by many families statedly, and by most pious families occasionally, missionaries, among the Methodists, especially, go around to preach exclusively to the blacks; much oral instruction is given, in many counties systematically; and many servants know a great deal about the doctrines of the Bible.

"Twenty years ago, there were dozens of ordained negroes who used to preach every Sabbath to those of their own color; but the churches have not ordained any lately, though many are licensed, and preach as occasion and convenience may require.

"The African churches in Augusta and Savannah have regularly ordained ministers of their own color—men generally of excellent character, capable of reading the Scriptures and expounding their meaning.

"The owner who treats his slaves cruelly, or feeds and clothes them scantily, is sure to be looked upon with suspicion and contempt; yet there are many, no doubt, who do not act the good master's part."

Florida Baptists have called the attention of Southern Baptists to one of their greatest opportunities and to their weightiest obligation outside of their own ranks. It constitutes a challenge of tremendous magnitude, with returns that will enrich and sweeten the lives of two separate and distinct races destined to live and work together. In Georgia alone there are five hundred fifty thousand Negro Baptists, more than half of the entire Negro population. The pity is we have waited so long to remember our brothers in black as "bound with them."

The vision of Florida Baptists is not new. Dr. James B. Gambrell advocated this type of work and did no little of it. Dr. George Anderson, of Alabama, was happiest in teaching Negro preachers. It should challenge the best thought of the leaders in the churches of both races and it should be carried forward year after year as a part of Southern Baptists' World Program.

NOTED WOMAN'S LIFE AND LABORS TO BE CENTRAL THEME IN ANNIVERSARY SERVICES AT MT. OLIVE CHURCH, SUNDAY P. M.

Golden Jubilee of "Hope" Magazine to be Observed;
Pilgrimage to Miss Moore's Grave to be Made
Saturday and Fireside School Meeting to be
Held Friday Night

Golden Jubilee Service in the form of a Recognition to the late Miss Joanna E. Moore, who was the founder of "Hope" Magazine, will be at the Mt. Olive Baptist Church in the main auditorium at 3:00 p. m. Sunday afternoon. The public has been invited to this Recognition Service. A program to consume not more than one and a half hours has been arranged for the occasion. People who knew the late Miss Moore and who worked with her for more than a quarter of a century, will tell something of their personal knowledge in brief and yet well-worded addresses.

The Sunday School Congress Band has consented to make their first appearance of 1935 to support the occasion. The National Baptist Female Quartet will render several numbers, while the National Baptist Publishing Board's employees at the plant where Jubilee Melody Song Books are made, will sing four or more selections from that book.

Rev. J. B. Ridley, the pastor of the church, has donated it for the occasion. Miss Mae E. Hunter and Miss Grace M. Eaton will deliver addresses during the afternoon.

This Sunday afternoon mass meeting and recognition service will close the one month's celebration commemorating the fifty years' existence of "Hope" Magazine that has been going on throughout the nation. Copies of the Golden Jubilee Number that gives a brief history of the work, life and accomplishments of this "Swamp Angel," as she was affectionately known, will be passed out in the audience as a keepsake or memento, and as a historical record of this unprecedented achievement of one who was so frail in body, yet resourceful in thought and deeply spiritual.

On Friday night, May 3rd, at Mt. Zion Baptist Church the Fireside School program will be concluded. It has been going on all the week. Speakers announced and their subjects are "The Past Hope," by Rev. W. S. Ellington, D. D.

BAPTIST HEADS ALL RE-ELECTED

Entire Slate Renamed
for Ensuing Year

All the present officers of the National Baptist Convention were re-elected for the ensuing year at the forty-fifth annual session at the New York Coliseum Thursday.

These officers are:
President: Rev. Lacey Kirk Williams, D.D., LL.D., 3101 South Parkway, Chicago, Ill.

Vice-President-at-Large: Rev. D. V. Jemison, D.D., 259 North Lawrence street, Mobile, Ala.

Regional Vice-Presidents: Rev. A. L. Boone, D.D., Fifth-fifth street, Cleveland, Ohio; Rev. William Rozier, D.D., 233 North Bonnie Brae street, Los Angeles, Cal.; Rev. Thomas S. Harten, D.D., 443 Franklin avenue, Brooklyn, N. Y.

Secretary: Rev. J. M. Nabrit, D.D., 254 Harris street, N. E., Atlanta, Ga.

Assistant Secretaries: Rev. U. J. Robinson, 256 North Franklin street, Mobile, Ala.; Rev. T. O. Fuller, D.D., Howe College, Memphis, Tenn.; Rev. E. Arlington Wilson, D.D., 2813 Thomas street, Dallas Texas; Rev. M. L. Shepard, D.D., 5508 Girard avenue, Philadelphia, Pa.

Treasurer: Rev. R. B. Roberts, D.D., 343 Beale avenue, Memphis, Tenn.

Statistician: Rev. Roland Smith, A.B., 2609 Ninth street, Tuscaloosa, Ala.

Historiographer: Rev. L. G. Jordan, D.D., Fourth avenue and Cedar street, Nashville, Tenn.

Attorney: Mr. William Haynes, LL.B., 179 Washington street, Chicago, Ill.

Editor: Rev. Russell C. Barbour, A.B., D.D., Fourth avenue and Cedar street, Nashville, Tenn.

Brooklyn, N. Y. Eagle

SEP 7 1935

NEGRO PASTORS INVITED

Churches of all denominations in the metropolitan area have invited Negro pastors now attending the National Negro Baptist Convention in Brooklyn to occupy their respective pulpits tomorrow.

Winston-Salem, N. C. Sentinel
November 8, 1935

An Achievement for Our Negroes

There is plenty of joy—and perhaps a bit of shouting—around Shiloh Baptist Church these days. It is a happy occasion and with good reason, too, because the congregation has just paid off a large church debt, a burden of ten year's standing, and within a few days they will be able to hold a public "mortgage burning."

Too much cannot be said in encouragement of the type of work which has been done and is being done by the Shiloh congregation and other similar groups of Negro leaders in our community. Under the able leadership of the pastor, Rev. B. M. Pitts, the church has undertaken great things in the religious realm and labored unceasingly to achieve them.

The large number of Negro churches in Winston-Salem are making a distinct contribution to our city. More than any other agency, perhaps, they are serving to build up the self-respect of our Negroes and urge them onto higher achievement as a race. Shiloh Church has been an outstanding example of what a church can mean in the realization of this goal.

Eighty-six Converts Join Roman Catholic Church

ARCHDIOCESE CHANCELLOR AT CEREMONIES FOR CARDINAL

NEW YORK, Feb. 1.—In the presence of the Very Rev. Msgr. J. Francis McIntyre, chancellor of the archdiocese of New York, representing Patrick Cardinal Hayes, and 18 priests, 86 white-robed race men and women Friday night took a solemn profession of faith in the Roman Catholic church of St. Charles Barromeo, 211 West 141st street, between Seventh and Eighth avenues.

An address was delivered by Rev. William H. McCann, pastor of the church.

Represent Fourth Class
The converts, all of whom completed a three-months course of instruction, marched into the church carrying lighted candles and took their places in the center aisles. The profession of faith was then made and the converts were received into the Catholic Church.

The group was the fourth class of Harlem converts to make professions of faith in the church. A total of adult converts for the year is now 377.

In his address, Father McCann declared that the continued success of the convert movement is proof of its permanency.

The converts are credited to the "New York Apostolate for Colored People," established for the conversion of residents of Harlem by Cardinal Hayes. There are over 300,000 race people in Harlem today, of whom 15,000 are Catholics.

Catholics Pull Father La Farge On a Hot Spot

Priest Asked to Justify Jim Crow in White

Catholic Parishes.

Also American

was, since religion was to be extended through institutions, that Catholic institutions followed the practice of closing their doors to Catholic members of the race.

Jim Crow of White Churches
Dr. Holton cited the practice of white Catholics in the District, of seeking out colored churches, at their convenience, sharing pews and going to confession and communion with members of the race who, on the contrary, were herded into segregated pews, and invited out of confessionals, in many of the white churches of the diocese.

The priest's reply to this was that the individual and not the institution was to blame.

Higher Authority Cited
Dr. Holton then asked what remedy Father La Farge would suggest, at that point, and was told that such persons should be reported to "higher authority." The priest failed to explain, however, what was to be done when the "higher authority" failed or refused to correct such discriminatory action.

Mass Behind a Screen
Maurice Gaines, a young Catholic from the South, and a former student at Mother Catherine's school, at Cornwells Heights, Pa., said abruptly: "I have to laugh at the idea of a Catholic priest talking about the 'dynamic power of love.'"

Citing a typical instance of discrimination in a Catholic church in the South, in which he was required to serve Mass from behind a screen, to avoid offending white parishioners, Gaines charged that with their present attitude, priests would be antagonistic to parishioners of the race organizing share-croppers' unions, or giving any other evidence of individual initiative.

Mrs. Daniel Takes Floor
Father La Farge replied that the charge of opposition to individual initiative was peculiar, as a visitor, a few days earlier, had detained him for two hours, accusing the Catholic church of constantly stirring up minorities to troublesome activity.

Taking issue with Father La Farge on this point, Mrs. Constance E. H. Daniel, a Catholic active in local civic circles, told the priest that most members of

the race were familiar with where I stand." Catholic activity in behalf of the Irish, in behalf of Catholics in Mexico and Russia, and in labor issues.

La Farge Reminded of Mexico
"But I should like to ask Father La Farge," said Mrs. Daniel, "whether he has ever heard of the Catholic church being accused of stirring up the colored man in defense of his rights as an American citizen."

"The local papers here have been full, recently, of the statements of our own Archbishop Curley, admonishing the Administration of its rights, and what he conceives to be its duties regarding intervention in the alleged anti-Catholic situation in Mexico and in contacts with Catholic Representatives in Congress," declared Mrs. Daniel, "one member told me that he had been so besieged by priests from his district, insisting on intervention that he had promised to introduce a bill calling for Congressional action in the matter."

Curley Is Mum
"But I have never yet seen word from our Archbishop, either in the diocesan paper or in the secular press, urging passage of the Costigan-Wagner Anti-Lynching bill, or in behalf of any other legislation, local or national, safeguarding the rights of colored citizens."

"If I am not mistaken—and I am, Father La Farge may correct me—it is only after the lapse of long years that Father's own weekly, America, has finally become reconciled to acceptance of the proposal for Federal legislation against lynching," said Mrs. Daniel.

"Higher Authorities" Poorly Educated
Father La Farge acknowledged the truth of Mrs. Daniel's assertions, stating that he was aware of the negligences, discriminations, and "deplorable conditions" existing in the Catholic church where the race was involved, but attributing these to "lack of proper education," and to "faulty or incomplete education" of individuals in the church, including many of the "higher authorities" whom he had previously cited.

Philly Cardinal Praised
Refusing to comment on the local situation on the grounds that this "would be invidious," Father La Farge pointed to the liberal position taken by Cardinal Dougherty, of the neighboring diocese of Philadelphia, as evidence of an awakening in the Catholic church, and concluded by defending himself with the statement, "Of course, everyone knows

Opinions on La Farge

Asked for their opinions on this statement, leading Catholics of the District commented as follows:

MARSE SMITH, secretary of the Federated Colored Catholics of America: "In my opinion, Father La Farge's stand in public is quite the opposite of what we have found it to be in trying to work with him."

DANIEL SPRIGGS, grand commander of the Knights of St. John in Maryland and District of Columbia: "After seeing the attitude of Father La Farge toward those who differed with him in the federation, I believe that he stands for domination and not for cooperation."

WILLIAM A. PRATER, national organizer of the Federated Colored Catholics of America: "I think that Father La Farge was presumptuous even in appearing at Howard University, knowing as he does the sentiment of the Catholics in this community toward him."

"The way it has attempted to embarrass and destroy the authority of our president, that fine, Christian gentleman, Dr. Thomas W. Turner, will not soon be forgotten."

"Father La Farge is correct. We all know where he stands."

MRS. CONSTANCE E. H. DANIEL: "I know as little of where Father La Farge stands, now, as I did when I first came in contact with him, eleven years ago. He seems to be having considerable difficulty in balancing water on both shoulders."

Praise for Cardinal Dougherty

Cardinal Dougherty became widely known among Catholics last year, after ruling that the organization known as the Interracial Federation, fostered by Father La Farge, was irregularly conceived. The cardinal gave his approval to the parent organization, the Federated Colored Catholics of America, of which Dr. Turner was president, which held its annual convention in Cardinal Dougherty's diocese, last September.

All Catholic Institutions Open

His Eminence also ordered all Catholic institutions in his diocese thrown open to all races, after a lengthy investigation, following charges of gross discrimination made against colored people.

FATHER JONES Colored Girl Makes Vestments TO BEGIN WORK And Raiment For Catholic Church IN TRINIDAD NEGRO PRIEST

NEW YORK.—One of the native sons of Texas will sail Friday, June 14 from here bound for Trinidad, in the British West Indies, where he will take up his work as the 18th colored priest ordained in America. He is the Rev. Theldon Jones, a native of San Antonio, and a brother of Charles Jones, of Houston, Texas.

Father Jones offered mass to scores at the scene of his baptism and confirmation—the Church of the Holy Redeemer in San Antonio on Sunday, May 26. This mass was held after he had sung the solemn high mass at the St. Mark Roman Catholic church here, May 19 when he laid his hands of blessing on over 1,800 people who knelt along the altar rail long after the service was over.

Feted in San Antonio
While in San Antonio a reception was held for Father Jones. He received many presents from his friends and well-wishers.

Father Jones was educated at St. Augustine Seminary, Bay St. Louis, Miss., and later at the seminary of Mount St. Mary of the West, Cincinnati. He spent two years at Charles University, Prague, Czechoslovakia, was ordained on April 7 in the Seminary Church, and sang his first mass on Easter Sunday in the Church of St. James, Prague.

His road to the priesthood was one of struggles—struggles which every priest must go through and the additional hardships that dog the path of a young man born in San Antonio, Texas, in these United States.

Parents Dead
His own father and mother are dead, but he regards his stepmother, Mrs. Belle Jones, as his real mother because she has lived so many of his years under her care. His blood relatives are four brothers, Ernest, of Corpus Christi, Texas; Percy, army officer stationed at Junction City, Kansas; Clarence, San Francisco, and Charles, 3227 Reeves street, Houston, Texas.

Father Jones becomes the 11th living colored priest with the Catholic church in America, and will be the fourth to take up work in the island of Trinidad, although there are about 300,000 colored Catholic communicants in the United States, and there are only six colored priests in the country (until a year ago, there were only two).

CHICAGO, June 19—(ANP)—

When High Mass was celebrated at Corpus Christi Parish Church located at South Parkway and 49th Street last Sunday at noon, the congregation which filled the large and beautiful auditorium gazed admiringly at the gorgeous vestments worn by the three priests who celebrated the sacrificial mass. Few knew however that these striking vestments with their intricate designs woven in gold on scarlet pentacost cloth, had been fashioned by a member of the congregation, Miss Irene Wilson assisted by a group of associates.

As a rule the handsome garments worn by the priests at these services are imported from Europe, the produce of the skilled fingers of experienced European needle artists. The consignment of the order from Corpus Christi to Miss Wilson is one of the few of its type which have been entrusted to Americans and undoubtedly is the first order of its kind to be executed by a colored woman.

Miss Wilson is a designer by profession. She received her early training in St. Monica's Convent and for six years has been employed at Mollers, an exclusive Chicago house which specializes in intricate embroideries. She and another talented young colored woman, Miss Lela Smith, are both highly regarded for their efficiency and skill. These together with the group of white women who work side by side with them spent many hours and days completing the vestment order which originated with Miss Wilson. Even the cloth had to be specially woven for the costly raiment.

Corpus Christi Church, located in the heart of Chicago's colored residential settlement has a congregation which is ninety percent racial. Conducted by the Francis-T. Manning. Jesse M. Anderson, a can Order and with Father Clement as the priest in charge, it has grown phenomenally.

AT ALL SOULS'

Will Celebrate Mass Tomorrow—Ordained Last Sunday

Endowed and aristocratic All Souls' P. E. Church, 80 St. Nicholas avenue, scene of a turbulent segregation battle two years ago, will be the scene tomorrow (Sunday) of another unusual event. Mass will be sung by a Negro priest, the first time in the history of the church that this has ever happened. The celebrant is the Rev. Fr. Denzil A. Carty, graduate of City College and the General Theological Seminary, who was one of the leaders in the successful fight to prevent a clique of white vestrymen from forcing the Negro parishioners to attend segregated services.

The movement failed largely because of the rector, the Rev. Fr. Rollin Dodd, who refused to sanction the move. The white vestry ordered the church closed for alleged repairs, but Bishop William T. Manning, head of the New York diocese, made a dramatic visit to the church one Sunday morning, smashed the padlock from the front gates and admitted all to the services which he personally conducted. Negroes later were elected as vestrymen.

The Rev. Fr. Carty, who became a reader of the church following the fight, was later ordained a deacon and was made curate of All Souls'. He was ordained as a priest in the Cathedral of St. John the Evangelist last Sunday by Bishop William T. Manning. Jesse M. Anderson, a member of St. Phillip's Church, was also ordained a deacon.

The Rev. Fr. Carty is married and lives with his wife and children, Horace, 10, and Carrol, 7, at 238 West 112th street. He said yesterday that the rector of All Souls', the Rev. Fr. Dodd, had displayed a sincere and unselfish interest in his career, making possible his elevation to the diaconate and the priesthood.

He will sing canonical masses at the church at 7 a.m. on Monday, Tuesday and Wednesday. He was honored with a banquet last night

(Friday) in the church auditorium. He has been assigned to serve both at All Souls' and at the St. Augustus Mission, in Yonkers.

First at All Soul's



Woodard Photo.
THE REV. FR. DENZIL A. CARTY (left), who on tomorrow (Sunday) will become the first Negro priest to sing the mass at All Souls' P. E. Church, 80 St. Nicholas avenue, is shown with the Rev. Fr. Rollin Dodd, rector of the church. The new priest was ordained last Sunday by Bishop William T. Manning.

Colored Nun, Of The Union Oblate Order, In Religion 50 Years

The golden jubilee of Sister Mary Michael, Negro nun of the order of Oblate Sisters of Providence, who has spent nearly all of her half century in the religious life at Guardian Angels Home, Leavenworth, Kas., was observed there recently with a program arranged by the St. Peter Claver Guild of the home.

The Guardian Angels Home was the first orphanage for Negro boys to be established west of Baltimore and

Sister Mary Michael was one of the pioneers of the institution. She came to Leavenworth in 1888 and has served continuously at the orphanage, except for a short period, ever since. In fact, she and Mother Baptista, who celebrated her golden jubilee in 1924 enjoy the best of health and are still carrying out their regular duties.

Church-1935

Catholic.

Catholics Shun Request to Halt Racial Agitation

National Federation

Turns Deaf Ear to Pro-
posal of Secretary.

EYE VEILED PROMISE
OF CONSIDERATION

Church Called 70 Years
Behind Times.

WASHINGTON — A statement from H. M. Smith, executive secretary of the National Federation of Catholics, in semi-annual session here Sunday, to the effect that the federation desist from continued agitation of the race issue, "especially in the columns of the AFRO-AMERICAN," provoked heated discussion.

Mr. Smith reported that a prominent Catholic here had told him that he had been advised by high authority that "action in behalf of colored people is pending," but that he had also suggested that the local Catholics refrain from "continued agitation."

Gets Deaf Ear

In the course of the discussion members of the body made it clear that regardless of the veiled promise of more equitable consideration on the part of the Catholic hierarchy in America, which may be hastened by the ceasing of militant activities, this suggestion would not be countenanced.

The tone of the discussion provoked by the report of Mr. Smith was that the church was 70 years behind the times insofar as its treatment of non-white Catholics in the archdiocese of Baltimore is concerned, and that it would be useless to cease their agitation on the mere indirect promise of the church's fulfilling its obligations to them.

Annual Pleas Ignored

The president of the federation, further that he had received letters from Texas Catholics expressing their desire to affiliate with the federation.

G. A. Henderson, Pittsburgh, asked to send the usual annual letter to the hierarchy, headed by Cardinal O'Connell, of Boston, urging that the church give to her non-white constituents what she gives to her white members.

The fact was brought out that although a letter of this sort had been written to the hierarchy for several years annually, only one member of the body had ever honored the federation by acknowledging its receipt.

The question of how to deal with the movement on the part of members of the interracial federation who have indicated a desire to return to the fold of the parent body received considerable attention.

Oppose Committee Proposal

The motion, made by Mrs. Fannie Turner Broadus, sister of Dr. Thomas Turner, president emeritus of the federation, that a committee be appointed to study steps to be taken to effect a rapprochement, met with opposition.

However, on an amendment advanced by Col. Daniel Spriggs, of the Knights of St. John, the president was authorized to act as a committee of one to study the question further.

This group of insurgents pulled out from the federation as a retaliation against Dr. Turner, who was the leader in the fight for autonomy for colored Catholics in the hierarchy.

La Farge, Markoe Not Wanted

Members of the executive committee, canvassed after the meeting, indicated that they were willing to meet the insurgents more than half way, provided they were given the assurance that the rebel group was entirely free from the influence of the two white Jesuits, Father John LaFarge, and Father Markoe, who led them in the fight against the federation.

It was learned that Father Markoe called a meeting of the disorganized forces of the interracial federation in St. Louis on Sunday. The purpose of the meeting was not known.

Delegates

Delegates present at the meeting here Sunday included:

G. A. Henderson, president, Pittsburgh; Miss S. P. Kirby, recording secretary, D.C.; H. M. Smith, executive secretary, D.C.; Miss Marion Bruce, assistant secretary, Phila.; Mrs. Helen Lee Pinkett, editor of the federation organ, The Voice, Phila.; and William A. Prater, national field agent for the federation, D.C.

The meeting was held at the Holy Name Guild House, 1727 Thirteenth Street, Northwest. It was reported that the Pittsburgh chapter had nearly one hundred members. This unit was organized by Henderson, who told the group



MAY BE CANONIZED.

Photograph of a sculpture of Martin de Porres, Dominican lay brother.

NEGRO MAY BE MADE SAINT BY CATHOLICS

Many Are Praying for Blessed Martin de Porres Who Befriended Ill and Poor.

Blessed Martin de Porres, Negro lay brother of the Dominican Order, who lived in Lima, Peru, 1579-1639, where he ministered to the needs of the sick and the poor and extended his mercies even to rats, has become the subject of prayers of thousands of Roman Catholics in the United States who

want him canonized as a Roman Catholic saint.

The Rev. Edward Hughes, editor of the Torch, a national publication of the Third Order of St. Dominic, said yesterday brief news items published on the life of Blessed Martin in recent months had brought in requests for 25,000 leaflets containing a prayer to that end, which had been distributed. Blessed Martin was beatified in 1836, Father Hughes said, and great interest in behalf of his canonization had grown spontaneously among Catholics.

There are 12,000,000 Negroes outside the Roman Catholic Church in the United States and the canonization of one of their own race would be of material assistance in "bringing the light" to them, according to Very Rev. M. S. Gillet of Rome, Master General of the Dominican Order, who recently said "His exaltation would give the colored people a patron saint and be the means of bringing the light of faith to millions of Negroes."

Blessed Martin was born in Lima on Dec. 9, 1579, son of Don Juan de Porres, a Castilian Spaniard, and Anna Velasquez, a freed Negro of Panama. Later the mother, a sister and the son were abandoned by the father because of their color.

Blessed Martin later became a lay Dominican brother. His kindness to rats was expressed when he rescued several of the rodents and fed them. Tradition says he taught a cat, a dog and a rat to eat together from the same dish. He was a mulatto and if canonized would be the first Roman Catholic saint of the Negro race.

LYNCHING IS PLAYED BY CATHOLICS

Pittsburgh Man Elected
President of Church
Federation

In the closing sessions of the eleventh annual convention of the Federated Colored Catholics of the United States, held at the Holy Redeemer Church, the delegates passed resolutions pledging support to Federal anti-lynching

legislation and expressing regret over the death of the Costigan-Wagner anti-lynching bill during the last Congress.

The federation continued its fight for equal educational facilities by appealing to the hierarchy for equal educational opportunities for all groups of the Catholic church.

Supports Roosevelt

The body also passed a resolution to support the President of the United States in his program to stabilize the economic situation in this country.

Ending the three-day session, the delegates re-elected G. A. Henderson, of Pittsburgh, to the presidency of the federation. Dr. Thomas W. Turner, of Hampton, Va., is the founder and a former president of the organization, and now serves as honorary president.

Officers Elected

Other officers elected were: E. A. Clark, Washington, first vice-president; Dr. W. P. Dickerson, of Newport News, Va., second vice-president; Elbert A. Holmes, of Philadelphia, third vice-president; Edgar L. Kenny, of Washington, fourth vice-president; H. M. Smith, of Washington, executive secretary; Miss Sarah B. Kirby, Washington, recording secretary; Miss Marion Bruce, Philadelphia, assistant recording secretary; William B. Bruce, Philadelphia, treasurer; William A. Prater, field agent; Mrs. Helen L. Pinkett, Philadelphia, editor of the official organ, "The Voice," a monthly publication; Benedict Smith, sergeant-at-arms.

STATUE IS UNVEILED FOR CATHOLIC NEGRO

New York Times
Blessed Martin de Porres Is
Honored at Church of St.

Vincent Ferrer Here.

A statue of Blessed Martin de Porres, Negro beatified by Pope Gregory XVI in 1837, was unveiled yesterday at the Roman Catholic Church of St. Vincent Ferrer, Lexington Avenue and Sixty-sixth Street. Blessed Martin was born in Lima, Peru, in 1579. After serving as a Dominican lay brother, he died in Peru in 1639. A movement is now under way for his canonization.

New York Times
The Rev. Edward Hughes, who is editor of The Torch and founder of the Blessed Martin Guild, Congress to be held in Cleveland, preached the sermon. More than 50,000 persons have enrolled in the Holy Hour service of special solemity would be held at the church, Father Hughes said. The unveiling ceremony was held under the auspices of the St. Vincent Ferrer Fraternity of the Third Order of

Federation Balks at Proposal of D. C. Priest

9-7-35
Baltimore Md.
**St. Cyprian Members Are
Forbidden to Meet in
Church; Go to Homes.**

**PITTSBURGHER AGAIN
ELECTED PRESIDENT**

**Resolution Urges Para-
chial Schools to Kill J.C.**

WASHINGTON—(AFRO
Bureau)—Suggestion of the
Rev. Henry Graebenstein,
white, pastor of St. Cyprian
Catholic Church, that the
11th annual convention of
the Federated Colored Cath-
olics moderate its demands
and soften its language fell
on deaf ears, Sunday after-
noon.

Seventy delegates from several
states and several hundred mem-
bers of the federation, assembled
in Holy Redeemer hall, cheered
federation speakers who, following
Father Graebenstein, declared
that the days of gum shoe and
soft soap were gone forever.

Henderson Re-Elected
G. A. Henderson of Pittsburgh
was re-elected president; Dr.
Thomas W. Turner, Hampton, was
chosen honorary president. Other
officers selected were:

Eugene A. Clark, Washington,
first vice president; Dr. W. P. Dick-
erson, Newport News, second vice
president; Mrs. Marcialena Mitch-
ell, New York, third vice presi-
dent; E. A. Holmes, Philadelphia,
fourth vice president;

H. M. Smith, Washington execu-
tive secretary; L. D. Holton, Wash-
ington, assistant executive secre-
tary; William B. Bruce, Philadel-
phia, treasurer; William A. Prater,
Washington, national field agent;
Mrs. Helen L. Pinkett, Philadel-
phia, editor, and Benedict Smith,

Hermansville, Md., sergeant-at-
arms.
Announcing that he wished to
state very plainly, St. Cyprian's
reasons for "not joining the fed-
eration" (St. Cyprian's was affil-
iated with the movement years
ago under Monsignor Matthews),
the priest charged the federation
with being antagonistic, and took
exception to "the spirit in which
complaints are made."

Federation Balks
Despite these remarks, it was
revealed that sixty members of St.
Cyprian Church belong to the fed-
eration. Denied permission to meet
on church property, the members
have held their assemblies at the
homes of the various ones.

Strong Language Alleged
Singling out The Voice, Feb-
ruary number, as the special object
of his attack, Father Graebenstein
declared that such "strong lan-
guage" as insisting and demand-
ing were "out of keeping" with a
Catholic group.

The wording, he pronounced,
should have read:
"We respectfully request"
"We bring to your attention."
Neither, said he, does the laity
recommend that a bishop or arch-
bishop "shall order" or "shall in-
sist."

Laity Cannot Demand
Referring to requests of colored
Catholics to be heard at confes-
sion, he said, sharply:
"The laity have no right to de-
mand anything from the priest in
the confessional."

"We humbly submit for your
consideration," was advised by
this pastor as a becoming method
of presenting a request.
"If such a request as you have
sent had come from the supreme
commander of the Knights of Co-
lumbus, he would have been made
to apologize publicly," said the
cleric.

"This organization has been go-
ing around looking for difficul-
ties!"

Half a Dozen on Their Feet
Half a dozen members were on
their feet ready for rebuttal be-
fore the priest had time to resume
his seat. Dr. Thomas Turner, to
whom the others yielded, said of
the resolutions criticized by Father
Graebenstein:

"No resolution of this organiza-
tion was ever sent to the Hier-
archy until clerical advisors had
gone over it, criticized, and ap-
proved it.

Clergy Drew Resolutions
"As a matter of fact, most of the
resolutions have been drawn up
by the clergy!"

Interrupted by prolonged ap-
plause, Dr. Turner continued:

"Aggressive action is not neces-
sarily antagonistic. The Voice is
representing the attitude of the
race. I realize that the reverend
pastor cannot see through my
glasses, but the Hierarchy wants
to know the attitude of the col-
ored Catholic.

"Differences do not constitute
antagonisms. The man who feels
the pinch wears the shoe. We
must not stop because we are ac-
cused of being antagonistic."

Philly Woman Defends
Mrs. Helen Pinkett, of Philadel-
phia, editor of The Voice, rose to
the defense of her stewardship,
calling attention to the fact that
the publication had the sanction
and approval of the Cardinal
Archbishop of Philadelphia, and
that copies of it went to every
member of the American Hier-
archy, and to an under-secretary
of the Vatican, each month.

Reading letters of approval from
priests, abbots, and bishops in
widely removed parts of the coun-
try, Mrs. Pinkett asserted her con-
viction that both federation and
Voice were correct in their ap-
proach to the vexing problems of
the race, and announced her de-
termination to proceed as she had
started.

The federation broke into cheers
as she resumed her seat.

President Henderson gave as the
objective of the organization:
"To overcome the drastic ef-
fects at discrimination within the
Church (Roman) and prevent
these from affecting the race out-
side the Church."

Both he and honorary president,
Dr. Thomas W. Turner, of Hamp-
ton, made it clear that there could
be no turning back from the defi-
nite policy of free speech and race
leadership adopted at the founding
of the federation.

Answering the criticisms of un-
Catholic methods of speech and
writing, Dr. Turner asked:

"How in the world do you ex-
pect me to speak like a Catholic
when you won't give me a Catho-
lic education?"

Institute Opening Urged
Opening of all Catholic colleges
and parochial schools to members
of all races was recommended in a
resolution adopted by the body.
Others urged the re-opening of
Cardinal Gibbons Institute at
Ridge, Md., with a colored staff,
and lamented the failure of the
passage of the anti-lynching bill.
Speaking before the federation,
James A. Jackson, representative
of the Standard Oil Company of
New Jersey, advised his listeners
to patronize those persons or firms
who aid the group in the way of
employment.

9-12-35
**P. E. Church Plans
a Sisterhood of
Colored Nuns**

**Canadian Order Discusses
Proposal Before Church**

**Members in N. J.
JERSEY, NEW YORK
PROVINCES MEET**

**Father Corbin Is Named
President of Conference.**

By MARGARET L. CAUTION

ATLANTIC CITY, N.J. — St.
Augustine Episcopal Church was
the scene of the Provincial Con-
ference of Church Workers among
Colored People in the provinces
of New England, New York and
New Jersey, last week.

This is the official conference
of the Episcopal Church, repre-
senting the work of that organiza-
tion in these two provinces.

The opening service was held
on Tuesday night and the welcome
was extended by the rector of the
entertaining parish, the Rev. C.
Canterbury Corbin.

The sermon was preached by the
Rev. J. Henry Edwards, rector of
St. Luke Church, New Haven.
The Right Reverend Paul Mat-
thews, bishop of New Jersey, made
an address on behalf of the dio-
cese, and the Rev. H. E. A. Durell,
rector of the Church of the As-
cension, Atlantic City, spoke as the
representative of the Atlantic
District.

The presiding officer was the
Rev. George M. Plaskett, Orange,
N.J., who is the retiring president.

Corbin Elected
At the election Wednesday,
Father Corbin, the rector of the
entertaining church, was elected
president of the conference.
The other officers are: the Rev.
J. Henry Edwards, of New Haven,
vice president; the Rev. A. J.
Cuffee, of Bridgeport, Conn., sec-
retary, and T. B. Thompson,
New York, treasurer.

A movement to establish a sis-
terhood of nuns among colored
women in the Episcopal church is
planned by the Sisterhood of St.
John the Divine of Toronto, Can-
ada.

The supervisor of that order,
Mother Dora, and Sister Ruth,
spoke at several of the sessions
on what was being done along this
line. A novitiate of St. John Order
is Miss Constance Murphy, former
Baltimore public school teacher,
who entered the convent three
years ago.

The Young People's Day on
Thursday was an outstanding
success. The day's program
was under the chairmanship of the
Rev. Maxwell J. Williams of
Paterson, N.J.

Mrs. B. Reynolds of the Na-
tional Federation of Episcopal
Young People made the main ad-
dress of the mass meeting in the
afternoon. Robert O. James of

Hackensack, N.J., and the Rev.
Jesse Anderson of St. Philip
Church, New York, were discus-
sion leaders of the young people.

Woman's Day Sermon
The sermon on Woman's Day
was delivered by the Rev. E. B.
Trotman of Asbury Park. Mrs.
Annie W. Amos of Jamaica, N.Y.,
was elected president of the
Church Service League.

Others present beside those al-
ready mentioned and taking part
in the conference were:

The Rev. A. M. Lambert, Hartford,
Conn.; the Rev. James W. Mitchell,
Cambridge, Mass.; Louis Pasco, Boston,
Mass.; the Revs. Shelton Hale Bishop,
J. H. Johnson, Samuel W. Grice, A. G.
Bett, F. R. Myers and Floarda Howard,
all of New York, and Miss Ellen John-
son, the Rev. E. E. Durant, the Rev.
F. Carty, Miss Edith Rose and Mrs. M.
Martin, also of New York;

The Rev. George F. Bragg, Baltimore;
the Rev. Tollie Caution, Harrisburg,
Pa.; the Rev. E. C. Young, the Rev.
E. S. Thomas, the Rev. John R. Logan,
Philadelphia;

The Rev. E. E. Hall, Plainfield, N.J.;
the Rev. William S. McKay, Camden,
N.J.; the Rev. Charles W. Nelson, Red
Bank, N.J.; Robert Harris and Robert
Manning, Pleasantville, N.J.;

The Rev. J. Alvin Russell, principal
of St. Paul's School, Lawrenceville, Va.;
the Rev. F. L. Brown, Rochester, N.Y.,
and the Rev. Louis H. Berry, Newark,
N.J.

Among those from Atlantic City who
had places on the program were the
Rev. C. L. Aiken, of Shiloh Baptist
Church, William A. Dart, attorney, and
the Rev. W. W. Way, rector of St.
James Episcopal Church.

NEW YORK TIMES

OCT 7 1935
Church's 695th Negro Convert.

The 695th Negro convert to the
Roman Catholic faith to be made
by the staff of the Church of St.
Charles Borromeo, 211 West 141st
Street, in the last two years was
confirmed there yesterday by the
Most Rev. Stephen J. Donahue,
auxiliary bishop of New York. In
his sermon the Rev. William R.
McCann, the pastor, warned a
group of converts of "the poisonous
philosophy that is found in com-
munism."

Church-1935.

Catholic.

Negro Volunteers Build Convent For Parochial Nuns

The Union
Chicago.—)NCWC)—Corpus Christi School for Colored Catholic children has a new convent for its Sisters through the gratuitous labor of a large force of skilled parishioners of Corpus Christi Church, which is in charge of the Franciscan Fathers.

Last year a number of children had been turned away for lack of accommodations as the Sisters' living quarters were in the school building. This made it imperative to provide other and more suitable quarters for the Sisters. Five new classrooms were opened in the school, which made it possible to enroll 680 pupils in September this year.

A similar story comes from Lockland, where Father C. F. Murphy remodeled the old Swedenborgian College as a mission for the Colored largely with the aid of unemployed Negroes, who contributed their services.

Catholic Church Gets 695th Negro Convert!

Union
New York.—)ANP)—Auxiliary Bishop Stephen J. Donahue of New York last week confirmed the 695th Negro convert to the Roman Catholic faith to be made by the staff of the Church of St. Charles Borromeo in the last two years. In his sermon, the Rev. William R. McCann, pastor, warned a group of converts of "the poisonous philosophy that is found in communism." *Union*

In Chicago the St. Elizabeth and Corpus Christi churches have been branching out steadily, adding more and more Negro converts to the Catholic fold. The Corpus Christi parish is now one of the largest in the nation.

Church-1935

C.M.E.

C.M.E. Council Closes

Session at Topeka

2-2-35
TOPEKA, Kas. — The winter council of ministers and lay workers of the C.M.E. Church, closed its sessions at Lane Chapel, Van Buren and Fourteenth Streets, the Rev. L. A. Storey, pastor, Saturday night.

Bill Hamlett
Bishop J. Arthur Hamlett and the Rev. C. E. Chapman gave the closing addresses. At the morning session Bishop Hamlett pointed out four kinds of temptations frequently observed in people. The bishop said, "We are tempted to 'loaf' on the job. While it is easier to loaf, we must also remember that loafing eventually gets one into trouble and it always prevents growth. Another temptation is that of substituting play for work."

Other speakers programmed for addresses during the council were:

Drs. B. J. Smith, general secretary of the board of religious education; A. C. Bailey, L. A. Storey, L. C. Cleaves, L. E. B. Rosser, B. J. Gamble, E. L. Hollis, C. C. Pettiford, D. T. Alcorn;

C. M. Hawkins, Clement Richardson, principal of Kansas Vocational School; Miss Mamie L. Williams, Prof. R. H. Brown, the Rev. O. B. Anderson, Dr. Leslie G. Templin, returned missionary from Baroda, India, and Mrs. Thelma Chiles Taylor.

The council adopted a resolution lauding the senate investigation of the traffic in munitions and expressed hope that the ends of justice might finally be met when the committee's work is completed.

ADDRESSES OF BISHOPS OF THE COLORED METHODIST EPISCOPAL CHURCH

BISHOP ISAAC LANE, (Retired), 410 LaConte St., Jackson, Tennessee

BISHOP E. COTTRELL, Holly Springs, Miss.

BISHOP C. H. PHILLIPS, 10828 Drexel Ave., Cleveland, Ohio

BISHOP R. A. CARTER, 4408 Vincennes Ave., Chicago, Illinois

BISHOP J. C. MARTIN, 40 South Parkway East, Memphis, Tennessee

BISHOP J. ARTHUR HAMLETT, 2112 North Fifth Street, Kansas City, Kansas

BISHOP J. W. MCKINNEY, Sherman, Texas

BISHOP H. P. PORTER, 253 Middleton St., Jackson, Tennessee

BISHOP J. A. BRAY, 4805 Forrestville Ave., Chicago, Illinois

BISHOP J. H. MOORE, Holly Springs, Miss.

Christian Index
GENERAL OFFICERS

REV. J. C. COLCLOUGH, Editor *Christian Index*, Jackson, Tennessee. *2-5-35*

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REV. F. L. LEWIS, General Secretary Kingdom Extension, 109 Shannon St., Jackson, Tenn.

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REV. J. M. REED, General Secretary of Evangelism, 3500 Chester St., Little Rock, Ark.

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REV. J. R. STARKS, Editor *Western Index*, 2621 Flora St., Dallas, Texas

MR. O. B. HINES, Secretary Department of Lay Activities, Box 303, Albany, Georgia.

Church-1935

Church Executive



GEORGE N. WHITE, field secretary of the American Missionary Association and highest ranking Negro executive in United Congregational and Christian Churches, who was responsible for nationwide prayer offered in the churches Sunday for peace rather than Italo-Ethiopian war.

Congregational.

Church - 1935

Council of Community Churches of America.

Los Angeles Man Heads Community Church Council

The Rev. N. P. Greggs Is
Elected to Succeed the
Rev. F. Douglas.

1937 SESSION TO BE
HELD IN CALIFORNIA

Five Ministers Refused
Certificates.

After American

BALTIMORE.—Following adoption of resolutions condemning Italy's conquest of Ethiopia un-Christian, the Rev. N. P. Greggs of Los Angeles was elected president of the Council of Community Churches of America, at the close of the eleventh biennial session at the Cosmopolitan Community Church here, Monday.

Baltimore, Md.
Other officers elected were:

The Rev. J. A. Winters of Chicago, first vice president; the Rev. Wilbur Waters of Baltimore, second vice president; Mrs. Isabel Small of Chicago, chief secretary; Mrs. F. Belle Boykins of Baltimore, recording secretary, and the Rev. Joseph M. Evans of Chicago, treasurer.

Miss Alma M. Kelley of Baltimore was elected statistician. The regional directors elected were the Rev. Frederick Douglas of Baltimore, Eastern; J. R. Harvey of Chicago, Central; N. P. Greggs of Los Angeles, Western and G. H. McDaniels of Winnipeg, Canada, Northern.

9-31-35
Chicagoan Heads Service Body

Mrs. Alice Coachman of Chicago was elected supervisor of the Christian service department. Other officers of that unit are Dr. Ida Mae Myleer, Gary, Ind., assistant supervisor; Mrs. N. P. Greggs of Los Angeles, Cal., secretary, and

Mrs. Mamie Douglas, of Baltimore, assistant secretary.

The Rev. Mr. Greggs, who preached the funeral of Aunt De-Church of Baltimore, seeking to lilah in the motion picture "Imitation of Life," succeeded the Rev. Frederick Douglas, pastor of the Cosmopolitan Community Church of Baltimore, who served two terms as president of the organization.

Next Session in California
Earlier during the closing session, Los Angeles was selected as the place for the meeting in 1937. The selection was made following the withdrawal of the invitation to hold the meeting at the Progressive Community Church of Chicago.

The meeting opened with a report by the committee on examinations and ordinations to the effect that five persons, Fred O. Reid, of Chicago; Elbert G. Johnson of Gary, Ind.; G. L. Hooper, Mrs. Jennie Hooper and Owen Smith of Emmanuel Community Church, Baltimore, had been refused certificates.

More Instructions Urged
In its report, the committee recommended that the five, who composed the entire group seeking ordination, be given further literary and theological instruction by their respective pastors. The names of two persons, filed at the opening session, were withdrawn before the committee began its examination.

Upon the recommendation of the committee on admissions, the president was authorized to accept into full membership four churches and their respective pastors whenever the members decide to become affiliated with the council.

All of the churches are in the Eastern region.

They are:
Union Temple of New York, with the Rev. O. A. Watts; People's Methodist Church of New York, the Rev. A. Peets; Temple of Truth of New York, the Rev. Mrs. M. Robinson; and Community Methodist Church of Philadelphia, the Rev. W. L. Jenkins.

Others Considered

In accepting the Christ Community Church of Harlem, 2370 Seventh Avenue, New York, the committee recommended that its pastor, the Rev. John Robinson, be enrolled as an associate. The pastor of the St. Mary Community Church of Philadelphia, the Rev. Mary Flemister, was ordered given an evangelist's license.

The Rev. J. D. Boxdale, fraternal reports on two newly founded community churches in Saginaw, Michigan, and St. Louis were read.

Ushers' Unit Barred

A petition by the usher board of the Cosmopolitan Community Church of Baltimore, seeking to establish a national unit for usheration of Life," succeeded the Rev. Frederick Douglas, pastor of the Cosmopolitan Community Church of Baltimore, who served two terms as president of the organization, it was ruled.

BALTIMORE — Following recommendations to the executive board to establish a scholarship fund, Abraham Hall, a local teacher, was elected national supervisor of Bible schools during the youth congress at the eleventh session of the Council of Community Churches of America, Friday.

Other Officers

The other officers of the Bible school division elected were:

J. A. Demps, of Chicago, assistant supervisor, and Miss Lilian Smith, of Baltimore, secretary.

Miss Bernice Simpson, of Chicago, was elected national superintendent of the Christian Endeavor League; Miss Josephine Marshall, of Chicago, assistant superintendent; Miss Elmira Miller, of Baltimore, secretary, and Otto Reid, of Detroit, sergeant-at-arms.

Church-1935.

Richmond, Va., Times-Dispatch
May 13, 1935

Jones to Head Episcopal Drive For Funds Here

**Veeco Official to Start
Campaign Sunday to Get
\$25,000 to Aid Church**

T. Norman Jones of the Virginia Electric and Power Company will be chairman for Richmond in the effort about to be put forth by the Episcopal Diocese of Virginia to raise \$25,000. The campaign will begin next Sunday and run through June 2, and will be conducted progressively throughout the diocese, closing in this city. James W. Allison of Richmond is treasurer and the Rev. George Ossman, rector of Monumental Church, is in charge of the speakers' bureau. The Rev. Lewis Carter Harrison of Emmanuel Church is general chairman.

The three items for which funds will be sought are the St. Paul Normal and Industrial School for Negroes at Lawrenceville, which is facing a deficit of \$6,500 this year, owing to a reduced appropriation which the diocese of Virginia has pledged itself to offset; mountain missions, which have a deficit of \$13,000; and a pledge to the general church of \$5,000, with a small amount remaining for expenses.

Work of Fund Outlined

In the mountains of Virginia the Episcopal Church has a large number of mission stations from which clergy, nurses and teachers go into the hollows and other isolated spots to help wherever aid is needed. There are also recreation centers and clothing bureaus, where good garments may be had for a fraction of their value.

At the Lawrenceville school 1,200 Negro boys and young women are enrolled annually, and each is taught a trade, as well as given academic training. The school is an accredited high school and gives two years of college work. Every student is required to work for part of the tuition, even if he can afford to pay, and all are taught trades. The institution has been in operation 60 years.

United States, state and federal governments and newspapers, in recommending a social research bureau, have shown interference of any agency in the convention.

"I have received information that there are today in Memphis 10 families in exile from Poinsett County,

Ark," Dr. Poteat said. "Exiles from injustice across the Mississippi River, their lives in danger for trying to organize a sharecroppers union. Two-thirds of those people are Baptists. As a Baptist, I am interested in that."

Pleads For Sharecroppers

Applause swept the convention as the 40-year-old progressive minister took the plight of the sharecroppers to point out the need for Baptist leadership in a far-reaching social program.

"Our strength is largely rural," Dr. Poteat continued. "In the past 10 years 200,000 families have passed from landowners to sharecroppers. That affects every aspect of southern culture. Dispossessing people of their land directly affects the income of every Baptist preacher. The Metropolitan Life Insurance Company benefits more by the AAA than any other, because it owns more land in the south. Bankhead's bill for relief of the sharecroppers was stopped by a political trick. It was the first genuine social legislation introduced in behalf of the farmer."

"We must have our facts from sources not tainted by propaganda, so we may correct abuses. I do not know the truth of the situation in Poinsett County, Ark.; the Scottsboro case in Alabama; Angelo Herndon in Atlanta, nor of the textile workers slain by militia in Honepath, S. C."

Hurt Interrupts

At this point Dr. John Jeter Hurt, president of Union University of Jackson, Tenn., rose to a point of order.

"We have a brilliant speaker here. But what else?" Dr. Hurt demanded. "Of what value is this? I have heard no report."

President Dodd faced a dozen delegates demanding recognition. The Rev. E. D. Solomon of Jacksonville, Fla., rose to a point of order.

"The program committee allotted this man time for a speech and a report, and we want to hear it," he shouted.

President Dodd ruled that he still had seven minutes to make a report. Dr. Poteat completed his speech.

Dr. Hurt was again recognized by the chair.

"The eloquence of this great speech will be gone after a while," he said. "Dr. Poteat's brilliant mind will not be operative in every nook and corner of the south. According to Article 14 of the constitution 'no new enterprise shall be authorized except by recommendation of the board or agency that shall have responsibility of raising the fund or by the convention in two successive meetings. Article

14 gives us no right to consider it."

Dr. A. J. Barton rose to praise the speech as "the most profoundly scholarly and able address the convention has ever heard." He pointed out that only two main issues were involved: The question of enlarging expenditures in social service, or considering a separate agency through which enlargement would be heard.

A motion for adjournment was voted down and the Rev. J. J. Wick, of Fort Union, Va., addressed the convention.

"If this bureau is established I hope it will not be controlled by partisan reason or a one-sided mind," he said.

President Dodd ruled that since the funds for the social research were to come from the Sunday school board, and that since this board had not seen fit to pass on the resolution, the proposal could not come before the convention until next year.

Dr. J. W. Lee, of Batesville, Miss., was recognized by the chair.

"When our government was founded our great leaders wisely thought fit to separate church and state and accord us religious freedom," Dr. Lee said. "Now not satisfied with religious freedom, we are attempting to run the government. I move to postpone this matter one year."

Man From Each State

Dr. John A. Davidson, of Clarksville, Tenn., moved to enlarge the commission for a more thorough report. His motion was amended by Dr. F. F. McConnell, of Dallas, Texas, to include one man from each state.

Among the other social injustices charged by Dr. Poteat in his speech were the paying of poll taxes by large landowners to bring about laws favorable to them rather than to the sharecroppers; the supreme court removing the right of free judgment by forcing men to go to war, and numerous sedition bills now pending in Congress.

The morning sermon was delivered by Dr. George W. Truett, of the First Baptist Church of Dallas, who attended the Baptist convention 44 years ago when the Sunday school board was launched.

Calling the printed page man's greatest mechanical invention, Dr. Truett pointed out how it makes man heir to all the centuries.

"Wisdom has fled from us as Baptists if we do not make more of our denominational papers," he said. "The printed page should have stress and emphasis as never before. We must overcome bad with good. Fads and fancies flood the land like the Egyptian plague of frogs. Germany's decline came about because of the prevalence of the wrong kind of literature."

Sunday School Report

The report of the Sunday school was made by Dr. T. L. Holcomb, pastor of the First Baptist Church, Oklahoma City, and Dr. J. Van Ness, whom Dr. Holcomb succeeds in June as executive secretary and treasurer of the board.

The home mission board report was made last night by Dr. J. B. Lawrence, executive secretary and treasurer. John T. Henderson, of Nashville, presented the Baptist Brotherhood report.

Support to the proposal that Memphis be named the permanent meeting place of the convention was given by the Rev. J. G. Early, of Oklahoma City, former pastor of the Seventh Street Baptist Church, Memphis, and Will Upshaw, Atlanta, ex-congressman.

Stating that Memphis was best suited, geographically, for being host to the convention, Mr. Upshaw added, "I'm in favor of coming here till the judgment day."

Sustain Willingham

The report of the committee on boards was turned down yesterday afternoon with instructions that the committee make several changes in recommendations for positions on the various boards.

The Rev. L. E. Lamb, Nevada, Mo., opposed the naming of the Rev. E. B. Willingham, son of Dr. R. J. Willingham, former Memphis pastor, to succeed Dr. J. F. Vines as member of the board from Missouri. A vote was called and the change was sustained.

In postponing action on the proposal that a social research bureau be created, the convention voted that the social service research committee be enlarged.

The original members of the committee, Dr. Poteat, Ryland Knight, Dr. Davison, Clarksville, Tenn., and Dr. J. B. Weatherspoon, Louisville, Ky., were retained.

The additional members are A. J. Dickinson, Alabama; J. Thomas Gillespie, Arkansas; R. W. Weaver, Washington; C. M. Rock, Arizona; F. C. McConnell, Florida; Spright Dowell, Georgia; Tom Roberts, Illinois; A. W. Parish, Kentucky; Everett Gill, Jr., Louisiana; E. W. Saylor, Maryland; J. H. Street, Mississippi; H. I. Hester, Missouri; J. F. Nix, New Mexico; Arch McMillan, North Carolina; Tom Wiles, Oklahoma; Marshall Mott, South Carolina; Merrell Moore, Tennessee; G. L. Yates, Texas, and Henry Alford Porter, Virginia.

Dr. John R. Sampey, incoming president, announced the committee on boards for 1935:

W. P. Binns, Virginia, chairman; J. M. Thomas, Alabama; Reuben Smith, Arizona; C. B. Waller, Arkansas; John E. Briggs, Washington; F. C. McConnell, Florida; Ellis

A. Fuller, Georgia; Lemuel Hall, Illinois; J. A. Gaines, Kentucky; Everett Gill, Jr., Louisiana; F. A. Davis, Maryland; L. G. Gates, Mississippi; W. E. Denham, Missouri; C. R. Barrick, New Mexico; C. M. Townsend, North Carolina; Chesterfield Turner, Oklahoma; D. I. Purser, South Carolina; J. F. Jarman, Tennessee, and J. W. Dawson, Texas.

Adjourn At Noon

The convention will close at noon today. Reports of the committees on resolutions, chaplains of the army and navy, national Baptist Historical Society and the hospital and education commission will be given today.

Church-1935

Fraternal Council of Negro Churches.

THE FRATERNAL COUNCIL OF NEGRO CHURCHES HAS THE NEGRO CHURCH THE VISION AND COURAGE TO SPEAK WITH A UNITED VOICE?

By Bishop Reverdy C. Ransom

Christian Recorder

A call has been made by President R. C. Ransom for the meeting of the Executive Committee of the Fraternal Council of Negro Churches to be held Thursday, March 14th, at Bethel A. M. E. Church, Wylie Avenue, Pittsburgh, Rev. J. S. Hatcher, pastor. Bishop R. A. Carter of the C. M. E. Church is chairman and Bishop L. W. Kyles of the A. M. E. Zion Church is secretary. There is representation from every church in the country. It is sincerely hoped that every member of the executive committee will be present at the meeting. 1-17-35

Not only should all the members of the Executive Committee meet, but the members of the various sub-committees should convene, and the populace should be awakened.

We trust that the Executive Committee will arrange for public sessions to go on simultaneously with their business sessions. The idea of the Fraternal Council is great one but it needs to be "sold" to the churches. It needs publicity.

All Pittsburgh—Methodists, Baptists and all—should make this a memorable meeting, not surpassed by the fine meetings which accompany the meeting of the Fraternal Council of Churches.

"Social justice for the Negro" occupied a spotlight at the Federal Council meeting at Dayton. What has the Negro Church to say about it?

What can the Negro Church do in the New Deal? What can it do?

What should be the position of the Negro Church in helping the Negro masses in Education, in Industrial Improvement?

If the Fraternal Council will give us a live up-to-date program, it can take the leadership of the people, who so much seem like sheep without a shepherd. We look forward with great hope to the Pittsburgh meeting in March.

Up to now, the Negro Church has never spoken with united voice on any question that concerns the Moral, Social, Economic, Political, Industrial or Spiritual welfare of the race as a whole. Hence the race looks to it less and less for support and guidance in these matters. The ultimate source of Justice, Righteousness and Truth alone is found in God the Only God, the Father of spirits, can bestow freedom upon human spirits subjected to bondage and fear. The age old question, "What ought we to do?" in relation to the day in which we live and the society of which we form a part, cannot for us be answered by Presidential Proclamation or by Act of Congress. While the voice of the Negro Church has remained inarticulate, educators, politicians, organizations and even white men have assumed to represent the voice of the five million Negro Christians in the United States.

It was not until last August when men and women representing the major religious denominations among Negroes met in the City of Chicago and organized the "Fraternal Council of Negro Churches." These men and women were not officially appointed or elected, but their credentials are none the less valid and authoritative. They derive their validity and authority from the present plight of the race as a whole in relation to its industrial, social, civic, economic and moral condition. Questions of religious creed, doctrine or church polity have no place in its program. In this time of industrial and social crisis, the Committee stands with our people between the wilderness and the Red Sea, obedient to the command of God, crying "Speak to the people that they go forward." If every avenue of advancement be closed, then with united voice they shall cry aloud to the people—"Stand still and see the salvation of God."

The Executive Committee of the Fraternal Council of Negro Churches is called to meet in Bethel A. M. E. Church, Wylie Avenue and Elm Street, Pittsburgh, Pa., 10:30 A. M., March 14, 1935. Bishop R. A. Carter, Chairman; Bishop W. J. Walls, Treasurer; Bishop L. W. Kyles, Executive Secretary.

At this meeting, commissions and committees composed of representatives of all our religious denominations shall be appointed. The Executive Committee shall also select the place and name the date in August, 1935, where the next annual meeting of the Council shall be held. All denominations shall be duly informed about sending delegates.

We have lived so long within the narrow limits of our respective denominational boundaries, we realize the work of launching the movement may be beset with many obstacles because of suspicion, fear jealousy, narrowness and conflicting ambitions. But the time is ripe; the hour has struck and by God's help and the prayers of them who believe, the Negro Church as a whole shall present an organized and united front to serve the race as a whole.

Church - 1935

Father Divine.

Father Divine Mission In Colorado Springs Threatened By Mobs

Demonstration Held By Citizens To Prevent Movement's Growth

COLORADO SPRINGS, Col. — Declaring that they would have no "black and tan" joints in their town, white residents of Ivywild, a suburb, staged a mass demonstration in front of a newly opened church which houses one of the latest congregations of followers of Major J. "Father" Divine, Thursday night, and threatened all sorts of violence if the cult attempted to remain there. A crowd of some 250 residents massed about the building and an outbreak of violence was barely averted through the efforts of Sheriff Sam Deal and his deputies.

The crowd, many of whom came in automobiles, began to arrive early in the evening, which, was the opening night of the church. By 8:30 p. m., the demonstrators surrounding the building. Someone poured gasoline in the street and a lighted match was thrown in it. Soon after, a rock was thrown through a window of the church.

Sheriff Deal and his deputies arrived shortly after this and ordered the crowd to refrain from violence while he conferred with the leader of the local cult, A. R. McLain, who has been a resident of the city for about ten years. The Sheriff also talked with Paul Delap, a deputy in the County Commissioner's office who is said to have pointed out that the constitution guaranteed the right to worship without molestation.

While Deal was in the church, Inspector I. B. Bruce from police headquarters, arrived with detectives to investigate a report that had reached him that the sheriff was being held in the church. He found that Deal had the crowd in order, however, but remained for a while fearing another outburst from the crowd.

Although the crowd finally dispersed, feeling was said to be running high and, according to reports, Ivywild residents are determined that Divine will start no "Heaven" of his in their town. If the demonstration was inadequate, more

Father Divine Mission In Colorado Springs Threatened By Mobs

(Continued From Page One)

drastic steps would be taken, it was asserted. This last decision was announced after it was reported that beds were taken into the church building.

It is a regular part of Divine's "Kingdom" plans to maintain lodgings and restaurants and Ivywild residents are believed to fear a sudden influx of Negroes. About five per cent of the cult are said to be white now.

The services were started while the demonstration was going on but after about thirty minutes, the lights in the building went out and the congregation departed, some of them through the rear entrance, and some conducted by Sheriff Deal and his deputies to their cars. As they passed, several members of the mob were heard to mutter: "And you'd better not come back either."

Services are to be held every Monday and Thursday night. Inside the church is a placard which reads "Peace to Colorado Springs from Father Los Angeles."

Declaring that the church had a good deal of support, Mrs. McLain, wife of the local cult leader, denounced the opposition to the church.

"We have power behind us, said she, "and will send a telegram to New York immediately, telling what has happened here."

Just who the telegram would be sent to, Mrs. McLain did not say.

The Zest for Living Is Apparent Even Amid the Trials Of Depression

IT took the recent riot to awake New York generally to deplorable conditions in the area extending roughly from 110th to 155th Street between St. Nicholas Avenue and the East Harlem River. But social and economic ills had existed long before that. Harlem suffered the impact of depression first and most.

It was the old business of last

hired and first fired. Those who had jobs, for the most part, were not employed by the Harlem merchants whose patrons their friends and families were. Harlemites either left Harlem to work as servants or did not work. Wages were predominantly low. Yet out of them was exacted the toll of the insidious policy racket.

After the disturbance, Harlem's plight was aired daily as the underlying cause of it. Surveys "dis-closed" tenements where squalor was unbelievable, where basic sanitary facilities were unknown. Bath-tubs in stoveless kitchens served as beds for boarders. In one sector, the "sore spot," the tuberculosis death rate had soared to 275 per 1,000. Open fires were used to heat overcrowded railroad flats.

Figures which the Urban League of New York quietly compiled before the outbreak showed that in a single block 70 per cent of the tenants were jobless, 18 per cent ill, 60 per cent behind in rent and 33 per cent receiving public or private aid. These were the facts behind the superficially pleasant, drowsy comfort of Seventh Avenue which impresses the casual stroller. The side streets tell the story.

There are sharp contrasts. Harlem still has its few conspicuously successful entertainers, writers, professional men. There are suites in the Paul Laurence Dunbar or Dorrance Brooks Apartments with elegant draperies, elaborate radios, oil paintings and more than one servant. Lining the curb are expensive automobiles. But the wealthy are a minority.

Internal rivalries cut across economic lines. There is the timeless question of the full-blooded blacks and the various mulattoes, bright-skinned, high-browns, high-yellows. There is the matter of origin. The West Indian element stands apart.

IF the black gem of Harlem has been cracked through and through by depression, many old facets are still bright. The religious spirit is strong. Considering pinched and thin-spread incomes, sums poured into church mortgages, salaries and upkeep are startling. During the year ended April 30, 1934, one church paid off a mortgage of \$14,000 and still had a balance of \$14,424.07.

But few institutions render the

broad social service provided by the one referred to, which has a listed congregation of 12,094, Harlem's largest. There are nearly 200 churches in the section and Negro critics often point out that fully half of them are irregular and evanescent.

And beyond the most dubious fringes of organized religion there still flourishes a profusion of cults, sects and Spiritualist groups. They are steeped in the rich folklore of the old South, in the fierce voodooism of the West Indies. There are gaudily decked street preachers, doom criers, masters of magic. They, too, tap the fund which poverty-racked Harlem offers up to a genuine spiritual and emotional need. The ostentatious funerals sponsored by fraternal societies have given rise even to the "high cost of dying."

Where religion ends, superstition begins. Harlem loves things it cannot explain, entirely apart from the movements backed on an avowedly religious basis. Ignorant Negroes buy multitudinous charms, roots, herbs, incense, rabbit's feet. Not satisfied with their famous wishing tree, they woo the future and are liberal in their courtship.

While commercial abuses capitalizing on fear are rife, education has been increasingly hampered by home conditions. Juvenile delinquency runs high; there always seem to be children of school age on the streets.

But through all its troubles shines Harlem's fundamental love of life. Somewhere or other, there is always music, a dance, a parade, a celebration. Established churches, of necessity, cater to this joy spirit. There are all sorts of auxiliaries, boat rides, benefits and parties.

Harlem pulses with an inner vibrancy. You sense it at any meeting where there is singing; it grips you subtly but compellingly. The traditional Negro spiritual fuses African music and Christian sentiments. There are new songs that are Afro-American—spirituals plus jazz and popular tunes—with parody lyrics. The words are always easy to learn. You find yourself singing with the throng before you know it.

THE Negro has many grounds for resentment against certain whites; by and large, he shows admirable restraint. The perplexity of discrimination is paramount. It cannot help seeming to him bla-

stantly unfair that Negroes should buy necessities from merchants who refuse to employ colored help; a boycott against such merchants has brought results.

In 1929, whites controlled 65 per cent of Harlem real estate; the percentage is now 95, and spokesmen have seized on these figures to argue that the housing evil might not be so disgraceful if Negroes had more of a hand in the administering of the property.

"PEACE!"



Times Wide World.

Joe Baker of Alabama, Better Known as Father Divine.

Another factor that piques thoughtful Negroes has been the maintenance, practiced as a tradition through the depression, of the so-called "white man's Harlem." Nightly expensively dressed women and their escorts visit the various "hot spots," the night clubs and "atmosphere" bars. Harlem resentment is twofold. Not only is there the flagrant contrast between the patrons of the resorts and the unfortunates on the streets (which, after all, may be observed dramatically on Broadway); the more sardonic fact is that the places that reap a good profit, even at necessarily reduced rates, are almost all run by whites.

POLITICALLY, there has been a variety of attempts at exploita-

tion; leaders of both major parties have courted favor and won victories. The riot led to charges that radicalism was rampant. Considering the most frequent police interpretation of the word—communism—it was not true that the depression had introduced the Red to Harlem.

Negro leaders have developed in Communist ranks—there is never a Communist meeting anywhere in the city at which speakers do not include blacks—but that is more a reflection of the fundamental tenets of the party than of the sudden emergence of the Negro Red. Father Divine appeared at the Communist demonstration on May Day and claimed credit for the fine weather.

The latest crime-vice-policy explosion centred in Harlem. "Numbers" did wax, because where else could you bet a penny at odds of 540 to 1? With the advent of the police drive, street-corner groups got so used to being searched for slips that youths kept right on chatting and smiling with their hands high. Self-critical Negroes could not be too hard on themselves. They knew that the big shots of the racket were whites.

Even those who are most mindful of the seriousness of the problems afflicting Harlem cannot be unaware of the welter of curious personalities, uneven skills and intriguing oddities that go to make up the essential tone and beat of that black community.

Unfortunately, it is tempting even for the reflective to forget slovenly housing and outright starvation in the face of Harlem's color-blurred vista. It is dangerously easy to half close one's eyes and dreamily contemplate a patchwork quilt whose squares include "guaranteed hair-straightener," "Ford-driving Papa" and "Minnie the Moocher"; dancing waiters who scoop up coins while spinning trays on the tips of their fingers; a "Black Eagle," who starts non-stop for Abyssinia and lands in the Harlem River; rent parties, beauty and funeral parlors; pig's feet and fried chicken; the laughter ringing through Calloway's "Hi-de-ho" and the implied paradise of "Peace, father, it is truly wonderful."

Brooklyn, N. Y. Eagle

NOV 19 1935

Good Will Court Hears Plaint on Devine Cult

Father Writes Notes to Son Calling Him 'Little Brother,' So Judges Advise Wife to Retain Lawyer Through Her Minister

An attractive Negress, with refined actions and a well-modulated voice, told the three judges who sat on the "bench" at the Good-Will Court last night in the offices of The Eagle Building that her husband, a member of Father Devine's cult, from whom she had been separated for nearly eight years, was writing notes to his ten-year-old son, addressing him as "Little Brother." Father Devine holds court in his Harlem "heaven" as God to many New York Negroes. The names such as "Thankful Kindness" and "Faithful Mary" increase with the addition of each new member, but the general name for each is Sister or Brother.

Their Child Confused
"My little boy asks if this man who writes him is his father. When I tell him yes, he asks why the man calls him 'Little Brother.' I cannot explain. He cannot figure it out," the woman said.

Turning away from the judges and looking down at the floor to fight back tears, she pleaded: "I want to be rid of all this confusion. I want a divorce. I want to bring my boy up as he should be." The woman explained that her husband used to help support the child and often took him away for weekends.

"Now he doesn't do that any more," she sighed. The three judges, Austin Tobey, assistant vice president of the Bank of Manhattan; the Rev. Dr. Jesse E. Moorland, minister, and Louis Rothstein, merchant, representing the Catholic, Jewish and Protestant faiths, consulted together. Since the woman is a devout Episcopalian, they urged her to obtain the name of a reliable lawyer from her minister.

German Asks Advice

A tall Nordic explained that he wanted to get an annulment of his marriage from his insane wife who is in Germany. Questioning revealed that the German Government is getting the husband's permission to sterilize his wife.

Another case revealed that an ambitious chap was unable to finish

Women Adore Father Divine; Never Saw Him

Leading White Women Give Testimony

Tears Streaming.

AFRO REPORTER FINDS 90 ANGELS

One Is Wife of Editor of Seattle Daily.

By DAVIS LEE

SEATTLE, Wash. — This

town is agog. A recent issue of a national white weekly carried an article about Father Divine that has started colored and white tongues wagging. He is being discussed in pool halls, on street corners, barber shops and every place else.

Hearing so much blather about the Father and meeting so many persons, mostly white, who greeted me with "Peace" and "It is wonderful," I decided to drive to Nineteenth Avenue and Madison Street to one of the "kingdoms" and find out what it is all about.

Ivories Tickled

As I ascended the steps I heard the piano playing the tune of "Dear Old Daddy." A handsome brown youngster, immaculately attired in a light suit and sport shoes, was tickling the ivories while several ofay lassies clapped their hands and waltzed.

A comely brunette greeted me at the door with "Peace." The young man stopped playing and made me welcome. Presently a Mrs. Ross came out to meet me. She had turned her home into a "kingdom," I had learned before going there; so my wife said: "This is your home, I understand."

"No, my dear," she replied tenderly, "this is Father's kingdom."

Everybody Sings

It was 2 o'clock in the afternoon and people were coming in twos and fours; all white and mostly women. Everybody joined in the singing of these song-tunes with words dedicated to Father Divine. They were assembling for the banquet. At 2:30, they took seats around the tables. As they seated themselves they sang a song about Father's wealth and plenty. They sang continuously during the meal. There was no blessing before eating, however.

Father Divine Near

As the meal ended, Father Divine's representative, a white man, got up and explained that anyone doubting that the Father is God is crazy. He said that he and many others had been worshipping some God in the sky that had given them absolutely nothing in return. However, they could now worship a God that is real and near; and this God has his kingdom right here on earth where all can enjoy it now, not after death.

Woman Said She Was Dead

There were ninety present; five were colored. When the speaker finished explaining about the Father, the "angels" told their experiences. One white woman said she had been dead twenty-four hours, but the Father brought her back to life.

Another said she was blind, couldn't hold on to anything, and was deaf, but the Father had cured her overnight. A third said that the Father had given her everything, and that her body and everything was his. She had "it," too, being a blonde.

They testify for two hours. However, strangely enough, "angels" told me that Father Divine has never been in Seattle, and they have never seen anything but his picture. The rooms are decorated with portraits of him and large signs reading of his being God and a lot of other bunk.

These banquets are held daily. The 2:30 luncheon is free. At 6 o'clock, they serve a chicken dinner for twenty cents.

My wife and I were invited back for the chicken dinner. However, I had no desire to associate further with the Father's children. I didn't know when one might become more violent. To sit and watch educated white women give testimony with tears streaming down their cheeks, and to hear the wife of the editor of a leading daily paper of this city declare that Father Divine is God, is enough for one day.

However, no matter what people say, Father Divine has the Pacific coast in the hollow of his hand. He has kingdoms as far as Vancouver, B.C.

Church-1935.

General

Charlotte, N. C. Observer
November 21, 1935

SAYS NEGROES NEED LEADERS

Race Must Look to Educated
Ministers For Uplifting, De-
clares College Head.

RALEIGH, Nov. 20—(P)—The greatest need of the negro race in America today is preachers who can meet the new negro on his own intellectual ground and interpret religious teachings to fit the present complex living conditions, Dr. R. R. Wright, Jr., president of Wilberforce university, asserted here today.

„Dr. Wright addressed an audience of 500 persons as the featured speaker at the seventieth anniversary of the founding of Shaw university, negro college here.

There are some 25,000 preachers scattered among negro communities of the United States, Dr. Wright said, and only 3 per cent of them have any training at all. That is a „magnificent challenge” to education, he said.

In spite of ignorance, the ministers have been responsible for the progress of the negro in almost every field, he continued. The negro minister is the moral and intellectual leader of his race.

The negro race needs trained ministers, Dr. Wright said, and yet the denominational colleges have paid so little attention to that important field as to have only 200 graduate ministers this year to fill a demand for 2,000.

THE ANGLICAN PROTEST.

Action of the authorities of the Church of England in passing a resolution against race proscription in Germany is doubly significant. Here is no voluntary religious organization speaking. It is the Established Church. It is the representative of the British Government in the spiritual field. It may almost be called „the organ voice of England.” The various Bishops meeting in the Church assembly in London,

together with the Archbishop of Canterbury, said no more about the persecution of the Jews in Germany than has been said, for example, by Sir

AUSTEN CHAMBERLAIN and by Prime Minister BALDWIN himself. But their solemn deliverances have a meaning

and force beyond that of any merely official statement. They echo and repeat the opinions of the British people and Government, but do it with the function and power of a recognized and venerable religious body.

This Anglican appeal did not go wide of the mark. It had nothing to say about the nature of the German Government. This might be a monarchy

or a democracy, a dictatorship or a military oligarchy, for all that appeared in this resolution of the Church of England. The Germans may have, or submit to, whatever régime they please.

It is not even a question of the rights of citizenship that is raised, but merely as one of the English Bishops said, the rights of humanity. The existing rulers of Germany may not be influenced by this protest. But they will not last forever. The time may come when a new order of government will be set up in Germany and will wish to know what to do to restore the Reich in the confidence and respect of other nations.

It will then have a reminder and a guide in the friendly but unhesitating words in which the Established Church of Great Britain has pointed out the terrible moral and international loss to Germany involved in her race superstition and the injustices and cruelties which have flowed from it.

Are You in Favor of an Interracial Church?

EDITOR'S NOTE—An effort to establish an interracial church was made in Philadelphia in October. A number of Washington pastors have been asked for their opinions on this movement. This is the second of a series of articles, presenting these opinions.

WASHINGTON—The Rev. William H. Jernagin, pastor of Mt. Carmel Baptist Church and president of the National Sunday School and Baptist Young People's Union Congress, says of the interracial church at Philadelphia:

„Although I do not know enough about the technique of the organization to express myself as I desire, I will say that upon the surface, judging from the newspaper reports of it, I am forced to commend the effort of those who have started something to bring about a practical realization of the fatherhood of God and the brotherhood of man.

„From the teaching of the scriptures, we find that Christ, in establishing His Church, did not intend that any racial differences should be exhibited in His membership.

„Hence the group in Philadelphia cannot be gainsaid on account of their attempt, especially if they really have, in truth, an interracial church. I mean by this, that if they have an official board consisting of members of both races. If this is not the case, there is nothing new in the movement.

„There have always been some white churches with colored members, colored churches with white members and colored singers in white choirs.

„I have never seen a colored church with white members on its official board, or a white church with colored members on its official board. Therefore, I would have to know more about the technique of this organization before I could fully express myself on this matter.”

Dr. Charles H. Wesley, presiding elder of the Washington district, A.M.E. Church, and head of the history department at Howard University, asked for his opinion, replied:

„I think it is a very valuable movement. I think the church ought to be organized on that basis.”

The Southern Negro and the Church

Under the caption "On This Rock" an amateur writer in the current issue of the "Crisis" puts out a tirade against Christianity and the church that for sheer blasphemy and indecency we have not seen surpassed. Proudly presented by the "Crisis" in the edited headline over his article as "a young colored southern writer raises his voice in protests against the evils of superstition that befog the vision of Negroes below the Mason and Dixon line," he denounces the Negro church in the South as actually undermining the prop upon which the Southern Negro depends for his inspiration and fortitude.

He rates supplication (prayer) as useless, and solemnly points out that "no minority group ever changed its status by supplication and prayer." Declaring that most race newspapers in the South are edited by preachers, he denounces these publications as mere "cheaply printed prayer books!" This newly discovered herald of the Anti-Christites gravely asserts that the "average Negro preacher is timorous and poorly educated," inquires "what intellectual leader of the Negro is at the same time a clergyman?" and then boldly catalogues the N.A.A.C.P. Big Shots as definitely Anti-Christ in these inspired or permitted queries:

"Is Walter White a fundamentalist believer in heaven or hell?"

"Does DuBois believe that faith in the Lord will finally bring the Negro to opportunity?"

"Does Forrester B. Washington open his classes with a prayer?"

The Tribune feels free to infer that this author intends the answer to be, that White, DuBois and Washington do none of these reprehensible things.

He then proceeds: "One can count upon the fingers of one's hand the few really enlightened men who hold down pulpits below the line of Jim-Crowism."

Then comes the capstone of this senseless tirade against the church and her ministers. Not content with a denunciation of the church, abuse of the ministers, revilement of faith and prayer, this pompous unknown proceeds to

sneer at the Saviour Himself, whom he styles "the great exemplar" (note the small letters).

We do not, of course, hold a journal responsible for the opinions of its correspondents, but in this case some statement either in approval or repudiation would seem to be indicated. For the ravings of this type we care less than nothing; but from the "Crisis" the Southern ministers are due an explanation as to why the self-created guide for the "Advancement of Colored People" should serve as the purveyor of abuse and slander against them and their sacred calling.

Abuse of the church is a favorite theme for many Negro intellectuals (?)—but when any of them desire to stage a "drive" or "put over a program," the straight way he seeks the preacher to furnish the audience and the opportunity. Even while this "Crisis" critic is having his say, his sponsor, the N.A.A.C.P. is staging the all too-frequent campaign to raise funds in these same churches whose ministers are held up to ignoble abuse. The Negro preacher and the Christian religion need fear no evil from such attacks.

In these days of industrial gloom and social unrest our chief national safeguard remains the consolation of faith; the efficacy of fervent prayer—our help in ages past, our hope for years to come; respect for our ministers, support for the faith of our fathers—thus lies the way for race advancement.

We elect to take our stand upon this rock.

Record-Breaking Attendance At Ministers Convo

HAMPTON, Va.—A total of 512 ministers and 41 directors of music attended the Hampton Institute Ministers Conference. As stated in last week's Journal and Guide, the opening day attendance of 362 ministers and 26 musicians was itself a record.

This lead over previous conferences was maintained the second day with an enrollment of 410 ministers and 35 musicians. The figures for Tuesday were 466 ministers and 38 musicians; for Wednesday no attendance statistics were announced; and for Thursday the enrollment was 500 ministers and 39 directors of music. The conference closed at noon Friday.

No explanation is offered for this phenomenal increase at the opening sessions of the conference save an awakened interest in religion, the work being done here, and the speakers called as lecturers.

Demoninations Represented
The representation of religious demoninations and connections at the conference was as follows:

Baptists—"Missionary" and other branches	352
Methodist Episcopal	43
African Methodist Episcopal	31
African Methodist Episcopal Zion	17
Presbyterian	16
Christian	11
Protestant Episcopal	9
Colored Methodist Episcopal	7
Reformed Zion Union Apostolic Church	5
Holliness	3
United Presbyterian	3
Church of Christ	2
Community	2
Undesignated	4

TRUSTEES REFUSE
ANGELO HERNDON
ST. JAMES CHURCH

Revoke Pastor's Consent;

Meet Held Outside

7-12-35

A wave of bitter criticism arose Wednesday and Thursday against the trustees of St. James A. M. E. church, 26th and Massachusetts, who flatly refused to permit Angelo Herndon to speak there Tuesday night after permission for the In-

ternational Labor Defense meeting had been granted by the pastor, the Rev. R. N. Reed.

Resentment was not aimed entirely at the refusal but mainly at the failure of the trustees to notify sponsors of the meeting until a crowd had gathered to hear the talk. More than 300 were present and took part in the demonstration held in a vacant lot across the street from the church.

Granted Friday

According to ILD officials, permission to use the edifice was granted Friday evening by the Rev. Mr. Reed. Immediately advertising was put on the street announcing the meeting.

On Monday night the trustees met and revoked the pastor's offer. No attempt was made to notify the Labor Defense, which went to the expense of hiring a sound truck to publicize the meeting. But when officials appeared at St. James that night, they were told they couldn't use the building.

"But we have permission from the pastor," they remonstrated.

"I can't help that," the church official is said to have replied. "The pastor just preaches here. We run the church."

Tells Experiences

Amid protests the meeting was held across the street where the 300 present listened to Angelo Herndon, the young Red convicted in Atlanta under an antiquated insurrection law aimed to keep down the slaves. The Supreme court recently refused to review his appeal from a sentence of 18 years on a chain gang, but attempts are being made to have the highest tribunal get the case again and for that purpose it is hoped to have signatures, totaling 3,000,000 ready to present to Gov. Talmadge of Georgia asking the youth's freedom.

In his speech, Herndon told of his experiences while being lodged in Fulton tower at Atlanta and of the tortures he was forced to undergo. He spoke also of the demonstration he led to the office of the county commissioners there to ask for in-

creased relief appropriations which resulted in his arrest and conviction. He called for a united front on the part of both white and Negro workers as the sole means of remedying class injustices and getting labor its just due.

THE CHURCH IN GARY

Gary Review
FOR THE past few weeks the citizens of Gary have been witnessing a most deplorable kind of activity among certain members of the ministry. One pastor has been fined and sentenced for beating an aged widow. Another has been ousted because he was attempting to give too much private solace to the women, both married and otherwise, in his flock, a third recently staged a farcical house-cleaning after some of his young members saved their collection money and went instead to hear Duke Ellington, and a fourth who was supposed to preach a funeral sermon ignored the dead and launched a tirade against dancing.

It is obvious that this sort of thing is not going to bring in members or restore the church's tottering prestige. The American knows full well that only a fraction of the city's clergy are included in the above list, but these few are enough to detract from the good accomplished by the sincere and upright leaders of the church. And before we go further, we suggest that the pastors who really want to help mankind (as opposed to those trying to make an easy money racket out of religion) band together and start a revival to save the Judases among themselves now posing as ministers of the gospel.

For the moment we shall not dwell upon the discussion held at the ministerial alliance on ways and means to prevent the youth from attending dances, particularly on Saturdays and Sundays.

Let us turn to the case of the Rev. Mr. Lewis who has taken an appeal from his fine and jail sentence. It is bad enough for a minister to be brought to trial and found guilty of a cowardly assault upon an aged woman. But what makes it doubly bad is the fact that some of Gary's leading preachers are trying to use every iota of their energy in an effort to have their fellow-parson liberated. By their actions they put the stamp of approval upon a beating administered to a widow and apparently consider it all is for the greater glory of the church. These same pastors who apparently want to pin a hero's medal on Rev. Lewis are leaders in the movement to chastise the dancers. There is certainly something wrong with this picture.

Another part of this picture puzzle shows a "house cleaning" held at the First Baptist church. According to information received by The American, the stage was laid in advance for the pastor to show leniency with the dancing members of his flock, but he was to be prompted into severity by one of the good sisters well rehearsed in her part beforehand. Anyway, it worked. And it appears now that First Baptist members will think twice before they skip services and turn their collection money over to a foul demon like Duke Ellington—who is merely one of the world's greatest contemporary composers and musicians as well as a man in whom the whole race should take pride—instead of putting it into the collection plate of an institution many of whose leaders seem asking for bigger and better Rev. Lewises.

In still another corner of this crazy picture gaze upon the Rev. W. T. Paulk, recently ousted shepherd of the A. M. E. Zion church at 19th and Jackson, who posed as the conductor of funeral services over the remains of Henry Evans. Evidently the minister forgot why he was present, because his time was taken up with a tongue lashing administered to the young who go to dances.

From Rev. Paulk one gets the rest of the picture puzzle. He told how the Interdenominational Ministerial Alliance spent most of its meeting period this week trying to find some way of keeping the people from attending dances on Saturday night and Sunday. As to why, if dancing is wrong, it should be abolished only on Saturday night and Sunday was not made clear. But what everybody did understand was the inference that dancing Saturday night cuts down church attendance Sunday morning and therefore the collection, with the same thing being true for dancing Sunday evening.

The alliance finally decided the solution lay in keeping away the female of the species from the dance. We bow to its logic. But it seems none of the assembled divines had heard of the fable in which the mice hit upon the idea of bellring the cat in order to keep from being seized by surprise. The same question holds good in both instances: how can it be done?

Our pastors need to go nowhere to see why dances outdraw the church. If it be true that charity begins at home, then let the ministers look on further than their own doors. People will go to those things that interest them most. How many Gary pastors are making a serious attempt to attract and sustain the interest of the young? How many have a constructive civic and social program destined to help the Negro in every day life? In what church can one go without hearing a longwinded dissertation on either ancient Moses or the golden streets of heaven instead of Christianity as applied to the modern world about us?

Nor does it add to interest if the whole service is secondary to the collection and several of these are taken upon the slightest pretext. It is a tribute to the religious impulses of the public that men and women still attend church when they know they are going to be bled to death financially for the doubtful privilege of hearing some alleged minister of the gospel shoot off his mouth over something he too often knows practically nothing about.

Fit all these jig-saw pieces together and you have a mighty plain reason why the church in Gary is steadily losing ground. And as the matter now stands, if the dancers who skip service will double their donations the following Sunday it will probably be all right.

A NEW CREED FOR THE NEGRO.

One of the most interesting sessions of the National Baptist Convention, Inc. was held last Friday night at which the subject of discussion was the economic plight of the Negro.

Age
 Dr. R. R. Wright, jr., president of Wilberforce University told of the program of the recently formed Federal Council of Negro Churches of which Bishop Reverdy C. Ransom is the head. He explained that this new organization is a sort of federation of all the various religious denominations among colored people in this country for the purpose of advising and planning out the general welfare of the people and the making of a united effort to bring the 6,000,000 Negroes outside

the church into some church organization.

But the most interesting address of the evening was by Dr. W. E. B. DuBois, formerly editor of The Crisis, and now a professor at Atlanta University. Dr. DuBois reiterated his position in the matter of taking advantage of segregation and organizing an economic board of control within the race. He stated that such a board would have to be composed of the "talented tenth"—those who had been fortunate in securing higher education or some special training—and made a plea to the church to lead the way in instilling into this group a real spirit of service.

It was only too true, said the speaker, that the majority of Negro college graduates had gotten away from the idea of unselfish service and sought only to get enough capital for their personal ambitions. These young people must be reformed and made to realize that they can best serve themselves by serving others of their race and country.

In conclusion, Dr. DuBois offered a new creed for the Negro, the gist of which was that while we abhor the idea of segregation it is nevertheless a fact in this country and we must use it to our advantage, in giving jobs to one another, in building up various types of business among ourselves, in uniting our buying power and using it to our racial advantage, in politics and in matters of religion.

It seems that Dr. DuBois has really come over to the economic theories of the late Dr. Booker T. Washington and by his advocacy of such a program is proving he is not the cold and selfish intellectual that he has been painted, but in reality is making an unselfish attempt to lead the race to better times.

THIS GUEST editorial feature is open to our readers, regardless of station or training. The only requisites are clear, concise English and an important message of not more than 250 words.

A Black Madonna

McDonald Rawlins,

MCDONALD RAWLINS, a resident of Brooklyn, is an elevator conductor (he calls it conductor). While answering calls or waiting for them he finds time to develop a philosophy of life. Here is a sample.

THE MODERN Negro trend seems at last to be embracing the enevitable Black Madonna, conceived by the late Archbishop George Alexander McGuire, founder of the African Orthodox Church and Theological Seminary. How the Negro endures the magic of worshipping a foreign Madonna without bursting his head is beyond my comprehension, especially in view of the fact that magic is being removed from all avenues of endeavor.

When man removed magic from alchemy and studied the laws of the elements, chemistry was born. When man eliminated divination from astrology and learned the laws of the stars, astronomy developed rapidly. When the Negro dares to worship a Black Madonna and study the laws of religious life, similar progress will be made in that sphere.

Theology, queen of science, began with the unknown. It has postulated the existence and attributes of God, and thus based its whole structure on a supposition. The Black Madonna begins with the known phenomena, namely, the religious experience of the Negro, and works toward the unknown. He will have a finer assurance in discovering God by worshipping a Black Madonna.

Denominationalism is not religion. Every religion began with man's personal religious experience. Continue the stultification of the Negro with a belief in a Madonna of another race and you place his religion in the same category with alchemy and astrology.

UNION RELIGIOUS SERVICES

The Negro church has been the greatest factor in racial development from the earliest attempts toward building group solidarity. Out of the Negro church came the many other organizations which have played their part in achievements of culture and intellectual development of the race.

The influence of the Negro church has been far reaching and has been felt in many ways throughout the length and breadth of this land. The ministers of this city apparently realize that fact which can be seen in a recent movement known as union services. These services are held every Sunday night at one of the churches that compose the union. A minister and his choir has charge of the services with the members from the various churches taking part in the spiritual side of the services. This movement marks a degree of progress and is a sign of close relationships coming about between denominations and the Negro population as a whole in Kansas City, Kansas. It is evidence that the Negroes are learning that a house divided cannot stand. A new day can be seen from this move here in this city where there exist so many small factions, each working in a different direction and getting nowhere. It was the church that brought education to the Negro down in the hills of Sunny Tennessee and Mississippi. It was the church that brought about our lodges and places of business. It was the church that gave us a place in the social and civic development of the nation. And it obviously will be the church to break down hatred, political differences, ignorance and all of the other nonsense that breeds factions here and factions there in our city. It will be the church who will point out that as long as these factions here and there exist, the Negro's progress in this city will remain static and other groups will be marching on with time.

We are glad to see the ministers of this city start this movement and we congratulate them. A new day is at hand and great progress will be made as a result of the union services.

Hecklers Annoy Dr. Imes; He Quits Forum Platform

Afro-American
Questioner Sore When Pastor Declares Belief

in Resurrection Story.
Baltimore
DR. IMES WALKS OUT AS HECKLER TALKS

Book of Genesis Is Poetry, Not History—Minister.

NEW YORK. — "Religion will never disappear for it is in the very groundwork of human nature."

These words were uttered in an atmosphere tense and crackling with questions from an audience made up of Communists, agnostics, and at least one believer in Mohammed, by the Rev. William Lloyd Imes, pastor, St. James Presbyterian Church, who spoke on "Religion in a Changing World," at the Harlem Interracial Forum, at 207 West 137th Street, last Saturday evening.

At the end Dr. Imes walked out of the meeting when the audience got out of control.

"When men make a fetish out of unbelief, they have a religion," Dr. Imes replied to a questioner who was seeking to justify his own unbelief in religion.

In Trying Times

Reading from a noted writer, Dr. Imes elaborated on the idea that seldom has religion passed through as trying a time as through the last half century, for after the simple belief in Sunday schools, picnics, and the feeling that "God's in his heaven; all's right with the world," Genesis began to clash with geology.

More boys and girls went to college and some began to talk religion in terms of socialism and gymnastic halls. Religion, "in self-defense," became a business, and evolution became a well-settled theory.

"Religion," he continued, "has begun to criticize itself."

Recommends Books

To show critical thought of great minds on religion, Dr. Imes recommended to the audience such books as "The March of Faith," by Winfred Garrison; "Beliefs that Matter," William Adams Brown; and other books.

Quoting one of the writers, he corroborated the statement that in spite of its inadequacies religion has endured. "True religionists can learn from honest opponents," he declared.

A questioner wanted to know "what is religion?"

Religion An Attitude

Mr. Imes replied that "religion is a man's attitude toward God, himself and his fellowmen."

"Should a man follow a belief that had not been proved?" was the next question.

"A man has a perfect right not to follow a belief that he had not proved to himself—but he should be sure it hadn't been proved," was the reply.

Someone questioned about the description of the Creation as given by Genesis.

"Genesis is a poetical description of the creation with man as the highest form, but it was not meant to be scientific," Dr. Imes responded.

Asked About Resurrection

Other questions were asked and answered after which there followed a ten-minute discussion from the audience. During this period a man asked Dr. Imes: "What do you think about the resurrection of Christ?"

Advising the questioner that time wouldn't allow a full discussion of the question, Dr. Imes started to emphasize the significance of the "spiritual" rather than the "physical" resurrection. But at this point he was interrupted by the questioner who suddenly became a loud-voiced challenger, not only of what the minister was saying, but of Dr. Imes himself as a minister.

Leaves Floor

Dr. Imes replied tersely to his opponent but the questioner grew more vehement. At this point, Dr. Imes thought it best to excuse himself from the meeting. This he did, leaving his antagonist still standing on the floor talking.

After the minister's departure, the leader of the meeting and another member expressed regrets that such rude interruptions had been accorded Mr. Imes's discourse.

"In Sheer Self-Preservation the Negro Clergyman Is Forced to Repudiate the Christian Church"

EDITOR THE CHRISTIAN CENTURY:

SIR: Your arresting editorial, "A Federal Curb for Lynching," is particularly welcome in view of the amazing silence of President Roosevelt. Perhaps in America as in Germany we may discover that the really stubborn opposition to the mob spirit will come out of the resources of religion. *6-12-35*

I wish I were more sanguine that your attitude is representative of organized Christianity and of Protestantism in particular. In considering any social action by the churches, however, a vast section must be discounted because its religious insights describe a world impossible of redemption. One is not optimistic over liberal Christianity, because it is usually too passive in confronting social evils. In the matter now pending of extending security to the lives of American citizens, liberal churchmen have "gone on record as favoring its passage," adopted insipid resolutions, rejoiced in their broadmindedness and retired to their sheltered retreats to enjoy whatever creature comforts they have left. Meanwhile, violence against "children of the Most High" increases in every community. Liberal Christians seem to feel that the world is saved by good will. *Chicago, Ill.*

Thinking minorities are examining the inertia of institutional religion. Negroes are achieving a historical perspective from which they are criticizing organized Christianity. They note that the largest Negro constituencies are in Baptist and Methodist churches. They attribute this to the suggestion or compulsion their forefathers received from slaveholders who belonged to these major bodies. They are beginning to suspect that they have drunk out of unclean wells of salvation. Further, they see that in the sections where Protestantism dominates, lives of Negroes are insecure. More radical Negroes are suggesting that the more religious the community the less secure is the Negro.

The plight of the Negro is desperate because the problem he faces, of which lynching is but one aspect, emerges at a critical point. It arises when the Negro seeks self-realization as a human being. A paternalistic society tolerates him and even sentimentalizes over him until he reaches out for a larger life. Then his desires clash with the interests of a society which lives by exploitation. The very people who ought to help the Negro cannot, because they constitute the declining middle class. The pathetic fact is that the middle-class people comprise our church memberships. The church is rendered powerless because its members cannot help the Negro without destroying themselves.

The Negro is growing impatient with the involuntary cross. The incompetence of the church is alienating intelligent Negroes. Trained Negro clergymen are finding Langston Hughes' "Good-bye Christ" an incoherent reaction of a disconcertingly large number of Negroes. In sheer self-preservation the Negro clergyman is forced to repudiate the Christian church. He can preach the full gospel of the kingdom only by proclaiming that organized Christianity is unchristian. He cannot present a cogent rationalization of the behavior of the church as the embodiment of the mind and spirit of Jesus. The new Negro leadership is either indifferent or hostile to the church.

Critically minded Negro clergymen find forgiveness for the church in the awareness that the church is too impotent to perform the function of building a free and a just society. The Christian church is trapped. Its institutionalism is so related to the existing social order that it must preach one gospel and practice another. Enlightened Negro clergymen concede that the race

problem cannot be solved apart from the basic reconstruction of society. Hesitancy at this point is necessary because the present attitude of the church rests on a slave psychology. It is possible to be liberal about theology and industry and yet traditional in race relations.

There is the probability of the transference of the racial tempers of the church over into any new order. Communists have not been unanimous in accepting Negro members. Certainly social legislation advocated by the government does not propose to disturb the status of the Negro. The Negro gains by being a part of the whole, but economic disfranchisement continues with tacit governmental approval.

If the Costigan-Wagner bill is defeated, the Christian church must accept responsibility. Its involvement in the social system is no justification of the church's apathy. The church, and especially Protestantism, helps to build the social system. The bald fact is that the decision on the bill will be reached by a congress the vast majority of whose members are attached to some branch of the church. They would act if the church provided the motivation. One is frankly cynical of the concentration of organized Christianity on any public issue requiring courage or sacrifice. The church, too, has vested interests and the urge to conserve them. Radicalism, proclaiming irreligion, has gone ahead of the church with astonishing frequency, because radicalism has no institution to preserve.

Zion Baptist Church,
Dayton, Ohio.

Raleigh, N. C. Observer

July 19, 1935

NEGRO CLERICS ASK ETHIOPIAN FREEDOM

Ministers Conference Passes

Resolution Protesting

Italy's Designs

While Negroes in New York's Harlem were mobilizing to the defense of the world's only independent Negro government, Negro ministers from all parts of North Carolina here yesterday voted a unanimous protest against Italy's designs on Ethiopia.

Assembled at the fourth annual session of the Shaw University Ministers Conference, the Negro preachers passed the following resolution: "We wish to voice our profound concern at the tension now prevailing between the Italian and Abyssinian governments and the apparent determination of Italy to attempt the subjugation of the people of Ethiopia. We pray that a passionate love of the peoples of the world for peace and justice will voice itself so powerfully that the Italian nation will be persuaded from its apparently selfish and indefensible design."

The two-day conference was closed with an address by Dr. E. McNeill Poteat, Jr., of Raleigh on "The Church and Foreign Missions." Wednesday's program included addresses by Hilyard Robinson, Washington architect, on church architecture, and by Dr. Shelton Smith, professor of religious education at Duke University, on "God

H. LAURENCE McNEIL.

and the World Today." Symposiums on church organization and administration were conducted by Dr. O. S. Bullock and Rev. W. C. Somerville of Raleigh.

THE CHURCH AND THE NEGRO

Christian Recorder

I have observed within the past two decades an increased indifference approaching even hostility to the church on the part of certain young, educated Negroes. They would cast aspersions upon their fathers as superstitious and other-worldly, and spur the church of the white majority as too inane and hypocritical. They find themselves therefore in the pathetic position of the man with no satisfying religion.

This group has seldom taken time to study the church in its relation to the Negro in America, and in its impatience have lost a great deal.

The Church and Negro Slavery

The church is to a great degree responsible for slavery in America. Las Casas, a Spanish monk and an apostle to the Indians in the early part of the 16th Century, seeing that the Indians did not make good servants for the planters of the new world, suggested to the King of Spain the desirability of sending Negroes from Africa to the Spanish possessions in America. His argument was that such importations of the heathen blacks would give a chance for their conversion to Christianity, and at the same time furnish a tractable, profitable labor supply for the Spanish settlers. This argument found favor with the Pope and the wholesale importations of Negro slaves began; thus slavery became widespread in the islands of the Caribbean Sea long before it reached the mainland of America to any appreciable degree.

Slavery spread all over the islands of San Domingo—Haiti, Cuba, the Virgin Islands and others. In 1619 it was introduced into the English colony at Jamestown, Virginia and spread rapidly throughout the colonies from Massachusetts to Georgia. Strange as it may appear, Massachusetts, which afterwards became the most bitter opponent of slavery, welcomed it with outstretched arms and the Yankee traders were most enterprising in the traffic with slaves—supplying the South with regular consignments. Strange also in the light of subsequent happenings, that the colony of Georgia, later to become the keystone in the great tower of slave-holding strength, made the most vigorous protest against the introduction of the West Indies and 11,000 in Central and South America. These Negroes have accepted Christianity with even more enthusiasm than some of the whites themselves. For it is a fact that more Negroes are members of some Christian church in proportion to their population than are whites in the United States of America. Negroes are militant the slave plantations of the South. Slaves had proved unprofitable in the North, and have sent Negroes as missionaries except for furnishing personal servants. It is one of the great ironies of history that these 25,000,000 Negroes who are descendants of slaves represent the greatest missionary results of the Christian Church. In spite of the fact that the church in America has spent millions upon millions in trying to convert heathen in China, and Japan, and India, they have not made as successful a job of it as they did in slavery with the Negroes.

Slavery Was Opposed by the Church

Historians have not been a unit as to the motives of the priest, Las Casas. Some thought he was a scheming priest playing into the hands of the wealthy planters in the name of religion. Others have thought he was a sincere, though naive, religionist with a deep desire to convert the black heathen. I rather agree with the latter. Certainly he could not foresee the cotton gin and the greater cruelties of the plantation system as it grew up in America. But in spite of what people may think of him, the pious or scheming priest, it is a fact that slavery was a means of converting the Negro, were the masters who, professing Christianity, envied their slaves' spiritual insight.

The Church Helped Free the Negro

They are religiously minded. They

As the Church helped enslave the Negro, it also helped to free him. It did not go at a direct straight line. Some of the churches were timid and followed afar off. Some of the leaders in the movement for freedom were not avowed churchmen. Many were impatient at the attitude of the Church, which seemed inconsistent with the ideals of Jesus. But it was the spirit of Jesus, organized and unorganized which brought about the freeing of the slaves. It is a matter of record that the first formal protest made against slavery was made in

The second thing which came out of the slave regime was the Negro church organization, which to-day is the most powerful, social and spiritual organization among Negroes and wields an influence in the affairs of the Negro which compares with the influence of the white church upon them in general as the thigh to the little finger.

They are religiously minded. They

Negroes have been so thoroughly Christianized by their white masters, that even to-day it is hard to get them to consider anything but the religious point of view except the religious point of view.

But this is not true. Christianity has been a most invigorating stimulus, even about the freeing of the slaves. It is a matter of record that the first formal protest made against slavery was made in

THE CHURCH AND THE NEGRO

Christian Record

I have observed within the past two de-slave-holding strength, ma-
cades an increased indifference ~~approaching~~ protest against the
the part of slavery into its territory.

even hostility to the church on the part of slavery into its own hostility to the whites themselves. For certain young educated Negroes. They The slave system was fastened upon the ccepted Christianity would cashmere blacken their fathers country largely by the invention of the cotton gin than some of the whites themselves. as superstitious and other worldly, and spurring in (in 1791) by Eli Whitney, a native of Mas-it is a fact that more Negroes are members the church of the white majority as too inane sachses, then living in Georgia. The cot-of some Christian church in proportion to and hypocritical. They find themselveson gin made profitable the mass productiontheir population than are whites in the United therefore in the pathetic position of the manof cotton, and made an institution out of States of America. Negroes are militant with no satisfying religion. the slave plantations of the South. Slaves Christians and all the large Negro churches

This group has seldom taken time to study and prepare for furnishing personal servants. In New that these 25,000,000 Negroes who are des the church in its relation to the Negro in except for almost abolished in New that these 25,000,000 Negroes who are des the church in its relation to the Negro in except for almost abolished in New that these 25,000,000 Negroes who are des America, and in its impatience have lost a slaves had been almost abolished in New that these 25,000,000 Negroes who are des a great deal. England and the Middle States. Massachusetts and several of the Christian Church. In sets, New York, Pennsylvania and several of the Christian Church. In spite of the fact that the church in America

The Church and Negro Slavery

The church is to a great degree responsible for slavery in America. Las Casas, a Spaniard of the 16th Century, seeing that Had Eli Whitney's invention not been madeanywhere as they did in slavery with the

the Indians did not make good servants for in 1791, slavery was brought to the planters of the new world, suggested to appear from the South. But the fact is that the King of Spain the desirability of sending after the invention, and in spite of the pro-ing the fact that the Negro was brought to the Negroes from Africa to the Spanish possession in the Constitution, more slaves America at the instance of Las Casas, the his argument was that were brought into the country from 1791 to Catholic priest, to become converted. The such importations of the heathen blacks the Emancipation Proclamation in 1863 than of Christ. But when they were freed they would give a chance for their conversion to all the 200 years previous. Slavery grew, had been converted to Christianity, and had Christianity, and at the same time furnish it spread all over the southern part of the learned to trust in Jesus Christ to an extent a tractable, profitable labor supply for the United States, to the West Indies and South that is most *Shaw* *to the student of his- tory.* *December*

Slavery Was Opposed by the Church

The Negro got out of slavery his two greatest contributions to American life. He got the spirituals, which some have called the American music, which certainly are the most deeply stirring music America has produced. The Negro's religious expression, born of spiritual insight.

became widespread before it reached the main-
ribean Sea long before it reached the degree
land of America to any appreciable degree.
Slavery spread all over the islands of San motives of the priest, Las Casas. Some
Domingo—Haiti, Cuba, the Virgin Islands, brought he was a scheming priest playing in-
and others. In 1619 it was introduced into the hands of the wealthy planters in the
the English colony at Jamestown, Virginia, name of religion. Others have thought he
and spread rapidly throughout the colonies was a sincere, though naive, religionist with
—from Massachusetts to Georgia. Strange a deep desire to convert the black heathen.
as it may appear, Massachusetts, which at I rather agree with the latter. Certainly he
terwards became the most bitter opponent could not foresee the cotton gin and the
of slavery, welcomed it with outstretched greater cruelties of the plantation system as, young Negroes) learned how to talk with
arms and the Yankee trades were most en- it grew up in America. God and to walk with Him. He was real to
terprising in the traffic with slaves—supply. But in spite of what people may think of them. They invariably sang "You may have
ing the South with regular consignments, the pious or scheming priest, it is a fact that all the world but give me Jesus." And many
Strange also in the light of subsequent hap-slavery was a means of converting the Negro, were the masters who, professing Christian-
ity, envied their slaves' spiritual

The Church Helped Free the Negro

The second thing which came out of the slave regime was the Negro church organization, which to-day is the most powerful social and spiritual organization among Negroes and wields an influence in the affairs of the Negro which compares with the influence wielded by the white church upon the social order in general as the thigh to the little finger.

Negroes have been so thoroughly Christianized by their white masters, that even the Negro's most invigorating stimulus, ever about the freeing of the slaves. to-day it is hard to get them to consider anything but the religious point of view except the religious point of view. It is a matter of record that the first formal protest made against slavery was made in 1833.

1789 in Germantown, Pennsylvania by prohibiting Negroes from being taught or despised them, hated them, and heaped all group of Quakers, who consistently fought from imparting learning. Outside a few manner of calamity on them. No soldiers until they crystalized the sentiment of their Negroes whose masters clandestinely taught ever went to war with more devotion and communion against the slave system. Thus them in defiance of the law, and a few other courage than these brave volunteers for ed-ands of slave holders, under the impulse of Negroes who got their learning from Ne-ucation.

Christian conviction, voluntarily manumitted groes, the former slaves were turned out of This was long before the Southern states their slaves and many sent them to Northern slavery a dense, ignorant mass. The pathos began to see their duty to support the edu-communities, frequently supplying them with of the situation was intensified by the fact cation of Negroes. Indeed it must be said lands and funds. It is a fact that in 1860, that the great mass of Southerners, having that the Southern wing of the Christian before we had entered the war which ended been beaten in war, deprived of their proper- church with rare devotion and sacrifice, join-slavery, there were about a half million free ty in slaves, were hostile to the Negroes and ed in the education of the Negro long before Negroes in this country who represented over many sought to re-enslave them through the states did. And the weak Negro churches 10 per cent. of the entire Nation's Negro pop- force and through legal subterfuges. of the North also joined the procession.

ulation. There were at that time Negro But the cry of the freedmen was heard by Negro African Methodists established Wil-slaves. It is a fact that every church went the churches in the North, and while many berforce in Ohio, Allen in South Carolina, on record against slavery, and some of the so-called carpet-baggers went South for per-Morris Brown in Georgia, Edward Waters in larger churches split on the slave question. sonal, political and financial benefit, the mis-Florida, Kittrell in North Carolina, Paul It is a fact that the South was not unani-sion of the churches went to carry light Quinn in Texas, Shorter in Arkansas, Tur-mous on the question of slavery; that there and learning. With the Bible in one hand ner in Tennessee, Payne in Alabama, Camp-were minorities all over the South, led by and the school book in the other, the church bell in Mississippi, Western in Kansas, etc. Christian churchmen, who opposed slavery. people made the most heroic and dramatic The African Methodist Episcopal Zion Church Southern churchmen had arranged for re-attack on ignorance made in modern times—established Livingstone College in Salisbury religious teaching and preaching for their Ne-an attack, a crusade, which could not have N. C., and others; the Baptists, Central Col-gro slaves, and in spite of the slave system been made at that time except under the urge lege in Georgia, Virginia Seminary in Virgin- there were many fine personal attachments of religion. ia; the C. M. E.'s established Lane College

While John Brown and William Lloyd Gar- Every church of major strength organized in Jackson, Tenn., etc., etc. It took the- rison were not outstanding as churchmen, for the crusade. The Methodist Episcopal churches nearly a generation to educate the- Phillip Brooks and Henry Ward Beecher Church organized the Freedmen's Aid So-state to the support of Negro education. And- were outstanding ministers of the gospel. And ciety; the Baptists organized the Home Mis-even to-day many of these churches are hero- Harriet Beecher Stowe, whose "Uncle Tom's- sion Society; the Presbyterians the Home ically bearing the burden which should prop-Cabin" did more than any one effort to- Mission Board; the Congregationalists the- erly belong to the states. arouse the people against slavery, was the American Missionary Society.

The Church Pioneered In Negro Education

January 1, 1863, Abraham Lincoln, Presi- dent of the United States, issued the proc- lamation which freed the Negro slave in all states and parts of states then in rebellion against the United States. This meant gen- eral emancipation.

But emancipation meant new tasks con- fronting the Nation. President Lincoln had mentioned one of these problems in the Proc- lamation itself when he advised the freed- men to labor wherever they could. But the slaves were to a large extent ignorant. Only two major institutions in the North were open to them — Wilberforce University in Ohio and the Institute for Colored Youth in Pennsylvania. In the South there were on the statute books of most of the states laws

These churches established schools all over the South. The American Missionary So- ciety established Atlanta University, Fisk, Talladege and numerous others. The Bap- tists established Spellman, Atlanta Baptist College (Morehouse), Virginia Union, Shaw, Benedict and others. The Presbyterians es- tablished Biddle (Johnson C. Smith), Haines, Lincoln and others; the Methodist establish- ed Clark, Claflin, Bennett, Meharry, etc. Every denomination did valiant service.

Wealthy Christians were called upon to contribute liberally and they gave millions, some perpetuating their names and others merely for the cause. But the greatest con- tribution was in teachers. The best young men and women of the North and South, young girls barely out of their teens dedi- cated their lives to the uplift of the freed- men, leaving their homes of culture and com- fort, their associates and promising careers, to go among people of their own race who

What of the Future?

Thus I have given in outline something of what has been the relation of the Church to the Negro in the past. What of the future?

Raleigh, N. C. Observer

April 26, 1935

INSTITUTE FOR NEGROES WILL CONCLUDE TODAY

Kinston, April 25.—An institute for Negro ministers and church workers in session here since Mon- day will come to a close tomorrow with an address by Dr. Mordecai W. Johnson, president of Howard Uni- versity, Washington, D. C. The ses- sions have been attended by hun- dreds. White and Negro educators and churchmen have delivered ad- dresses and instructed classes. An- other speaker tomorrow will be Dr. N. C. Newbold, of the State Depart- ment of Public Instruction.

Hardshell or Primitive Association.

Church - 1935

Americus, Ga., Tri-County New
October 18, 1935

**ABOUT ONE THOUSAND
COLORED PEOPLE MEET**

DeSOTO, GA., Oct. 17.— One of the largest gatherings among the colored folks ever held here, was the Hardshell or Primitive Association which began Friday and lasted through Sunday. Sunday was called "Home-coming Day," and members of this church came from New York, Connecticut and other eastern states as well as Florida and Alabama. It was estimated that a thousand people were present Sunday. Good order was maintained throughiut the day.

Church - 1935

~~United~~ Methodist Church.

Sylacauga, Ala., Advance
August 22, 1935

NEGRO'S STATUS IS UNION ISSUE

Chicago — The Negro's place in the proposed new "United Methodist Church" was a major question before church leaders who gathered to complete the groundwork for union Thursday.

The issue was involved in a regional conference set up suggested as a new feature in the united denomination.

It promised debate even more lively than the three-hour argument that ended with tentative approval Wednesday of the "United Methodist Church" as the name for Wesley's reunited followers.

Negro Methodists would be given a regional conference of their own under a constitution submitted to a joint commission of the Methodist Episcopal Church, the Methodist Episcopal Church, South and the Methodist Protestant Church.

This conference, like the five regional units into which white communicants would be divided, were proposed as additions to the three general conferences now in existence.

Opposition to separation of the Negroes on the grounds of discrimination was heard among the conferees.

Emphatic denial of any attempt to discriminate against the 300,000 Negro churchmen was made by Bishop E. D. Mouzon, of Charlotte, N. C.

Church-1935

M.E.

Bishop R. E. Jones Of Methodist Episcopal Church Accused Of Agreeing To Jim Crow Policies

Charge That Negro Prelate Favored Discriminatory Practices At Conf.

SPLIT 75 YRS. AGO

~~Charges of~~
~~Unification Policy Was~~
~~Favored By North And~~
~~Opposed By South~~

(Special to The New York Age)
CHICAGO, Ill.—When the committee on conciliation representing the several branches of the Methodist Episcopal Church met recently in Evanston to consider the question of merger behind closed doors, the jim crow question was debated.

A large number of northern white delegates expressed themselves as being in favor of upholding the tenets of the christian religion and giving the colored members a square deal. But the delegates from the M. E. Church, south, were there to see that colored christians were permanently jim-crowed, and rallying to their support was Bishop Robert E. Jones, one of the few colored bishops in this connection.

Bishop Jones is reported to have declared that the jurisdictional plan was acceptable to him and his people. In other words he publicly announced himself in favor of the present policy of the church.

A white Methodist who had fought for the blotting out of the color line and who heard Bishop Jones, make his statement, said that he never was so disgusted in his life.

Several white leaders of the church came out strongly for the plan of unification. The strongest plea for justice was wired by Dr.

Lewis Oliver Hartman, editor of Zion's Herald, independent Boston Methodist weekly, who wrote in part:

Any plan which should contemplate the separation in a regional jurisdiction of the Negro members of the Methodist Episcopal Church from their white brethren, or provide for anything less than straight equality of treatment for both races, would constitute a violation of the fundamental rights of the colored man, and would be directly contrary to both the spirit and teaching of Jesus of Jesus Christ.

The split in the denomination occurred over the question of slavery nearly seventy-five years ago.

SEGREGATION IS ISSUE AT MEET

Methodists Split Over Residence Clause, But Vote Open Session

Despite the fact that the laymen gathered at the Northeast Ohio Methodist conference voted three to two for discrimination in residential restrictions where Negroes are concerned, both ministers and laymen passed several resolutions tending to diminish segregation during the session at Lakeside last week.

One of the more interesting developments of the church convention was the discussion of a questionnaire among the delegates which sought to determine their position on several topics in social research. One question on the list was the housing segregation issue, to which the ministers opposed the vote of the laymen with a three-to-one vote for no discrimination.

The conference went on record by an overwhelming majority as being opposed to any discrimination in educational, political or economic segregation against Negroes, and worded a strong protest against the threatening invasion of Ethiopia by European powers.

In connection with the latter attitude the convention discussed a stand of preparing no more chaplains for war purposes.

SCORES CHARGE NEGRO MEMBERS WILL SUFFER IN UNION OF METHODIST CHURCH BRANCHES

CHICAGO, Ill., Sept. 20.—(ANP)

The Methodist Episcopal church has always stood foursquare on the race question. In 1844 the southern wing withdrew and set up housekeeping for themselves.

rather than give up their slaves. Nevertheless, all through the Civil war, the Reconstruction, the subsequent period up until now, the old church has remained firm in her stand.

During those earlier years, when the race was passing through those eventful Reconstruction days, the church sent millions of dollars into the South to found schools and colleges, and thousands of earnest men and women spent their lives helping the black man get upon his feet. Since that time the church has acted as a sort of liaison between the races. Colored people are grateful for this services. In fact, many have had the same gratitude for the Methodist church that they have had for Abraham Lincoln and the Republican party.

For many years there has been spasmodic efforts to get a re-union of the southern Methodist church with the parent body, but it was about 17 years ago that the movement got on foot in earnest. During the past summer a commission, composed of 45 churchmen met in Evanston to iron out this hundred-year old wrinkle. The result was a feasible plan of unification.

Many M. E. Leaders Approve

Many of our colored leaders

have given the plan a generous approval and others have been rather cautious about sanctioning the merger. However, there seems to be a great wave of disapproval from the Negro press. These gentlemen of the press, fear that there has a letting down of the Methodist church, from its old time stand, and that segregation and "Jim Crowism", has been allowed to creep into the inner circles. Some have gone so far as to accuse Bishop Robert E. Jones, the Negro bishop on the commission, of "selling out his race."

In the first place, no one can hardly blame our people from being a little jittery about this union, or any union where our old friends and our erstwhile enemies are hobnob together. "A burned child fears the fire".

It is probably, too early yet to rightly evaluate this plan of unification, for there has not been time enough for us to hear enough of the pros and cons. But taking the first draft of the press accounts, it is something like this: In this union there will be six separate divisions, Northeastern, Southeastern, North central and one South central, Western and one composed of on, colored conferences. In those conferences where Negroes hold membership, there will be no change. We have such cases like those churches in New York City and in California.

Claims Newspapers Unfamiliar Judging from what one reads in the pages of many of our colored weekly publications, many writers are woefully unfamiliar with the present set-up of the Negro in the Methodist Episcopal church. To those persons I might say that

the Negro today has separate local churches, composing separate annual conferences. At the general conference of the denomination, the colored conferences have delegates who sit on equality with those of the white conferences, and with the same proportion according to membership. The whole church is divided into areas, giving each bishop an area. Bishop M. W. Clair and Bishop R. E. Jones, the colored bishops, have areas composed of colored conferences. But at the General conferences the Negro bishops take their turns with the whites in presiding over that body.

Now, with the wildest stretch of my imagination, I cannot see where the Negro has lost anything by the new plan. The Negro regional conferences will be on par with the others, and the Negro bishops will take their turns in presiding at the super-general conference, that meets every six years, right along with the whites.

Instead of the colored people losing by this "New Deal", it seems to me that they have made a distinctive gain. In these regional conferences, they will elect their own bishops and elect those whom they want, without the meddling of the white delegates. Our people have been deploring the fact that white people chose our leaders and poured them down our throats. This would mark the end of that custom—if there is such.

Points to Contact With "Best Whites"

It would give the colored members of the Methodist church this same advantage boasted of by the distinctive colored Methodist bodies. The A. M. E.'s the A. M. E. Zion's, and the C. M. E.'s, claim that the working together with themselves, gives them a greater opportunity of developing themselves along all lines—especially along the line of self-expression. Then they would have that added advantage of contact with the best class of white people, in the general conference, and in other avenues where the denominational lines cross.

Probably, there would be no greater gain than that of the contact of the best colored men and women, with the best white blood of the South on equal terms. In the general conference, the black man of New York and New Orleans, would sit side-by-side with the white brother from Boston and Birmingham. Here the best minds

of both races would help work out those knotty problems that have defied solution. It seems to me that this is a fulfillment of the prophecy: "The lion and the lamb shall lie down together."

Kelly Miller "Half-Cocked"

The renowned Kelly Miller, who is usually a pretty straight shooter, went off half-cocked, in a recent release to the press, on this subject. He became "all het up", because this unification plan did not include the distinctively colored denominations. Now, this was not what the committee was sent out to do. The commission was appointed to perfect plans for the unification of southern and northern Methodists.

As to the union with these colored Methodist bodies, I doubt if these Negro denominations would want to join such a union at this time. For a good many years they have been trying to get together among themselves on a feasible plan of unification, but all their best laid plans seemed to have gone haywire.

As to those who have spoken so disparagingly of Bishop Robert E. Jones, I would say that surely they must not know the Bishop. Anyone who has casually watched his long career as editor of the Southwestern Christian Advocate, and as Bishop of his church, would not accuse him of "selling his race". He has always lived in the deep south and spoke out openly in defense of his people. He has told the white south what he thought about them, and "made them like it".

It is all right for the press to stand out and utter warnings to our populace, but it is vicious to cry "Wolf, wolf!" when there is no wolf. Dr. A. P. Shaw, in a very comprehensive editorial on the subject, in the Southwestern of September 5, gave this pointed paragraph:

"There is some foundation for fear from 'segregation' and 'Jim Crowism' on the part of Negroes who have suffered much from these sources, cannot be denied, but there is such a thing as being too fearful, or of carrying even a good thing too far."

Editor's Note:—Dr. Bethea lives at Hammond, Indiana, and is a well known layman.

BOSTON, MASS.

HERALD

SEP 13 1925 AN ISSUE FOR METHODISM

Methodist unification is "a consummation devoutly to be wish'd." The church divided over the slavery question. The adoption of the plan now at last proposed for a reunion to include not only the northern and southern churches but the Methodist Protestant Church besides, probably will depend on the judgment of the conferences on the scheme for the solution of the Negro problem of today. The present African M. E. Church, which comprises the colored membership of the denomination in the South, is not included in this plan. There are, however, some 300,000 Negro Methodists scattered over the United States who are not connected with the A. M. E. Church. Their future disposition constitutes the crux of the reunion problems. Had that question been out of the way the great amalgamation might long ago have been accomplished.

The gist of the plan offered by the fifty commissioners who met at Evanston is this: There shall be five jurisdictional conferences arranged on geographical lines. A sixth jurisdictional conference shall be created on racial lines, to be called the central conference, but to include all the Negro local conferences. The other five new conferences would include all the local conferences of their respective sections; the sixth would include the Negro conferences in all the states.

Now appears the difficulty which causes Zion's Herald, oldest of all Methodist weeklies, to enter the first public protest against the plan in any church periodical. Under the plan any Negro church and minister now affiliated with a white conference would remain as is. But all churches and ministers that are members of Negro conferences would be prevented from future white affiliation and would be compelled to affiliate with this new central conference.

To this compulsory segregation Dr. L. O. Hartman editorially objects. Others probably will hold it to smack of Jim Crowism. For many years such segregation has in fact existed. It has become extensively a matter of practice. This plan would make the practice official. Zion's Herald stands for straight equality and bases its position on the teachings of the New Testament. It is not for a secular journal to instruct the church on such an issue but to the lay mind it might seem that the solution must be found by deciding in which direction lies the greatest good for the denomination as a whole.

Danville, Va. Free
October 13, 1925

Of Importance To Methodism

The thought that the Virginia Methodist Conference will adjourn its annual session without allusion to the dilemma in which Trinity Methodist church at Petersburg finds itself in regard to the repayment of \$125,000 principal and interest to the trustees of Virginia State College for Negroes is incredible. A great many Methodists feel that the denomination would suffer if the Conference ignores an issue of considerable importance, and that the question should be approached openly and referred to a committee for special consideration, probably with a view to refinancing the obligation.

It can be readily seen however by those familiar with Conference procedure that final action on a matter of such magnitude could not be expected at once nor could the Conference engage in the establishment of a precedent which might mean that in future the local financial difficulties of any church could be conveniently pushed into the lap of the Conference itself.

In this particular instance funds held by the white trustees of the colored school for investment were availed of by the official board of Trinity church as well as other funds in carrying out a major building programme designed to promote the cause of Methodism in Virginia. The intervention of the difficult era since 1928 when the loan was made brought about a situation which severely cut down the income by the church from its membership and the passing of time without retiring the obligation. One may feel sure that in some form or other the Conference as a church body will assure the college trustees that the indebtedness will eventually be retired. The fact that Dr. R. E. Blackwell who is president of the Virginia Interracial commission is also an influential delegate to the Conference now in session is an assurance, we believe, that an appropriate position will be taken by the parent body and that the singing of "Blest Be the Tie that Binds" will not bring the Conference to an end without its having openly approached a problem which is engaging thoughtful consideration of the clergy and the laymen alike.

NEGROES WILL HAVE PART ON PROGRAMS President of Howard University, Washington, to Speak

One of the important discussions of the Methodist Young People's Conference, which opened yesterday, will be that of the negro and racial problems. Negro leaders of the church will appear on the program.

"The Negro in the World Crisis," will be the subject of an address Tuesday morning by Dr. Mordecai W. Johnson, president of Howard University, Washington.

Dr. Johnson is a graduate of Morehouse College, Atlanta, and a Baptist minister. He is the first negro to serve as president of Howard University, a school for higher education of negroes.

Prof. Willis A. Sutton, superintendent of the public schools in Atlanta, will talk on "Race Relations in Practice" on the same program with Dr. Johnson. Interracial discussions will be held this afternoon, Monday and Tuesday at 2:30 o'clock under the direction of R. B. Eleazer, executive secretary of the Interracial Committee.

A group of eight negro singers from Paine College, Augusta, Ga., arrived yesterday to sing spirituals and other musical selections during the sessions. The college is supported by southern Methodists and the C. M. E. Church jointly.

Hastings K. Banda, native Central African, born in Nyasaland, and now attending Meharry Medical College, negro school in Nashville, will address the conference. Banda received his early education in a Presbyterian mission in his native land, and came to this country 10 years ago. He attended school at the Universities of Indiana and Chicago and is now preparing to return to his native land to work among his people as a physician.

A group of singers from the A. and I. state school for negroes, at Nashville will sing tonight.

Church - 1935

Negro Minister on Institute Faculty

REV. RILEY TEACHES

The Rev. S. M. Riley, Jr., was a member of the faculty for the thirteenth annual winter institute at the First Methodist church this week. He taught a course in missions during the second period, with an average attendance of thirty-five in his class.

This was the first time a Negro had taught in one of these Epworth League institutes. The theme of the institute was "Christian Youth Builds a New World." Elmer Adrian is dean and Virginia Woods is registrar.

June 20, 1935

DOUGLAS METHODISTS TAKE STAND FAVORING SOCIAL BETTERMENT

Methodist women of the local church are running true to the heritage of their mothers in fighting sin. Monday afternoon they took a stand for cleaner movies and a Holy Sabbath; the outlawing of lynching and the illegal sale of whiskey. Georgia has expressed herself as wanting to retain her Bone Dry Law and the people of all parts of the county can enforce the law by absolutely refusing to stand its presence in their community. It takes two to make a bootlegger, and the people who buy from them or protect them are encouraging them. The road-houses near are dens of iniquity and God is calling leaders to wipe them out. Douglas does not have to stand them and just a determined effort on the part of her good people will move them once.

With Mrs. W. T. Cottingham in the chair and Mrs. Walter Bryan as secretary, the monthly business meeting was held. Mrs. W. T. Briggs opened the program with a timely devotion. Reports from all departments were given.

Through the supply department Mrs. A. C. Winn received a nice cash donation. \$1.00 of it will go toward the fund which is being raised to buy refrigerators for missionaries in the family of a deceased minister in the district. She told of the need of support of a day nursery in Japan where Rev. and Mrs. Weyman Hucking are working, and asked that this be the prayer special of the month.

Mrs. A. W. Haddock whose father, the late Rev. C. W. Infinger, was the founder and first pastor of the church was asked to write the history of the local Methodist church.

The pertinent question asked by Mrs. Cottingham during the meeting was "Why has our auxiliary lowered its giving every year while our membership increases? When we had sixty members, we supported Miss Frances B. Moling, missionary to Cuba. With twice that membership today, we only contribute to her support."

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Efforts Pushed To Unite Methodists, Divided By Slavery Issue Before War

CHICAGO, Aug. 10.—(P)—Another move toward a permanent truce in a 100-year church war, started because a bishop's wife owned slaves, will be taken here next week by leaders of American Methodism.

A united Methodism, creating the largest Protestant body in America, is the goal of a conference of commission representing three Methodist factions which split when the nation was dividing for the war between the States. Efforts to cement the rift between the three groups—the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church—have been carried on for almost two decades.

"A general spirit of optimism" that their task will soon be accomplished prevails among the delegates for the sessions, scheduled for Tuesday and Wednesday at Northwestern University, Dean James A. James, one of the commissioners, said today.

Six bishops, three from the North and three from the South branch of the church, will take part in the discussions designed to repair the damage done by the negro servants of a Southern bishop's wife back in 1839.

Feeling was particularly strong among Methodists on the slavery issue in those days, and the general conference of the church unfrocked the bishop whose spouse owned the slaves.

Southern Methodists sympathized, and formed a separate body at about the same time Presbyterian and Baptist Churches were suffering similar rifts for the slave cause.

During this same period, Methodists in the border states, Kentucky, Maryland, and Tennessee, formed a third group in protest against government of the church by bishops. They called themselves Methodist Protestants, and chose "superintendents" rather than bishops to lead them.

This third group now includes only about 200,000 communicants, but with the North and South branches would form a denomination of 9,500,000 by far the largest Protestant unit in the country, Dean James said.

The latest series of conferences toward reunion began in Chicago last August, and continued in Louisville, Ky., in February, where plans for union were drafted.

With 39 laymen and clergymen, the six bishops—the Rev. William F. McDowell, the Rev. Edwin Hughes, the Rev.

Ernest G. Richardson, the Rev. Edwin D. Mouzon, the Rev. Arthur J. Moore and the Rev. Harry T. Moore—will discuss these plans next week. Findings must be approved by the three general conferences to become effective.

Feud of a Century May End

The indications are that the centenary of the breach in the Methodist Episcopal Church, between North and South, will be observed by the final ending of that breach and that the Methodist Protestant Church, which had broken away at an earlier period from the parent body, largely on the question of episcopacy and the sending of lay delegates to the annual and general conferences, will also come into the common fold, thus making the combined denominations the largest Protestant church in the United States.

The Methodist Protestant church favored the sending of lay delegates to the conferences, and since the time of its defection, the Methodist Episcopal Church has accepted and has long since followed that rule.

It was the question of slavery which brought about the separation of the Methodist Episcopal Church, South, from the Northern branch, which is known simply as the Methodist Episcopal Church. It will be remembered that early in the 1840's, the wife of Bishop Andrew of Georgia, before her marriage, inherited a few Negro slaves. Upon the marriage of the bishop he became, by operation of law, possessed of these slaves and equally under the law he was not permitted to free them.

But the abolitionist sentiment was bitter in those days. Northern conferences made it plain that they did not want a slave-holding bishop to preside over them. His position for many years was exceedingly embarrassing. Feeling continued to intensify until a separation of the Methodist Episcopal Church, South, from the Northern branch became an accomplished fact.

There are practically no differences in the confessions of faith and the discipline of any of the three branches of the Methodist church which are now about to become reconciled. Perhaps these differences in polity rather than creed were greatest in the Methodist Protestant Church, but its membership is small as compared to the two branches of the

Methodist Episcopal Church.

The one thing that has kept the two large bodies apart has been the same thing that caused the original breach, that is to say, the Negro question. In the South the Negroes have always had their own churches and their own bishops and conferences. In spite of the identity of articles of faith and discipline, the white and Negro churches have been as entirely separate as if they were two different denominations.

In the North the situation has been different. Where the Negro population justified it, that race has had its own churches, but in many cases the two races worshiped together in the same church. More important was the fact that in the annual conferences white and Negro delegates sat together and it was not infrequently the case that a Negro bishop presided over the conference.

There were extremists who insisted upon the largest measure of social equality and approval yesterday of the United those who did not want the Negro given any consideration whatever. Speaking generally, however, there can be no doubt that the Methodist Episcopal Church, which is to say the Northern branch, has been anxious to segregate the Negroes into churches and conferences of their own, and under the plan proposed, this will be brought about, except that in the general conference, Negro delegates would still be admitted. The country as a whole will be divided into several regional jurisdictions, of which the area south of the Mason and Dixon line and east of the Mississippi would be one.

Apparently the Northern branch has also accepted the principle of a Judicial Council, which is almost a complete analogy to the Supreme Court of the United States. Incidentally, Orville A. Park of Macon is one of the nine members of this supreme court for the Methodist Episcopal Church, South.

The Northern branch has had no such tribunal, the college of bishops having jurisdiction in those matters.

Broadly speaking, as we have indicated, it is the Negro question which has kept the two branches of the church apart since 1844, and it is believed that by 1944 a reunited church may become an accomplished fact. To do this it is necessary that the general conference of each branch of the Methodist Episcopal Church and the Methodist Protestant Church, shall ratify the terms of union, and that three-fourths of the membership of the churches in each branch shall ratify the action. The last general conference of the Methodist Episcopal Church, South, endorsed the articles of union, as did a majority of the church membership, but ratification failed of the necessary three-fourths. There are strong reasons for believing that the members, when the question is once more presented through

the annual conferences, will be found in favor of union and the feud of a hundred years will come to an end.

Gastonia, N. C. Gazette

August 15, 1935

Negro's Place In Proposed United Methodist Church Is Major Issue

CHICAGO, Aug. 15.—(AP)—The negro's place in the proposed new "United Methodist church" was a major question before church leaders who gathered to complete the groundwork for union today.

The issue was involved in a regional conference set up suggested as a new feature in the united denomination. It promised debate even more lively than the three hour argument that ended with tentative approval yesterday of the United Methodist church as the name for Wesley's reunited followers. Negro Methodists would be given a regional conference of their own under a constitution submitted to a joint commission of the Methodist Episcopal church, the Methodist Episcopal church South, and the Methodist Protestant church.

This conference, like the five regional units into which white communicants would be divided, were proposed as additions to the three general conferences now in existence.

Opposition to separation of the negroes on the grounds of discrimination was heard among the conferees.

Emphatic denial of any attempt to discriminate against the 300,000 negro churchmen was made by Bishop E. D. Mouzon, of Charlotte, N. C.

"We intend to give the negroes more than they ever had before," he said.

Official word of the commission's progress yesterday on the constitution submitted to it by a "planning" committee was a brief remark by Bishop Mouzon:

"Things are moving along quite harmoniously and we expect to complete our work."

Clair and Jones Give Approval to M.E. Merger

Methodists, North and South, to Unite After Seventy-Year Split.

GROUP WOULD HAVE SEGREGATED UNIT

Five Other Units Would Be for Whites Only.

EVANSTON, Ill. (Special to the AFRO)—A separate regional conference for colored people has his approval Bishop Robert E. Jones of the M. E. Church told delegates of the joint Methodist conference in unification here August 15.

Delegates appeared pleased as the bishop spoke. To them it meant the solution of the troublesome race question upon which white Methodists, North and South, split seventy years ago.

BISHOP CLAIR APPROVES TOO

(By Wire, to the AFRO)

CINCINNATI, Ohio—Bishop Matthew W. Clair, Bishop Jones's only colored colleague, told the AFRO-AMERICAN Tuesday that he approved Bishop Jones's stand.

Bishop Clair said: "If equitably worked out, the central regional proposal will give one group in the

United Church the same rights and opportunities for self-determination as any other of the regional units. "I prefer this to the central conference proposal."

Three Churches Represented

The committee of forty-five included representatives of the M.E. Church, M.P. Church, South, and the Methodist Protestant (M.P.) Church.

The proposed merger would be known as United Methodist Church and would consist of six conferences, each conference to elect a bishop. One of these six (Western South Central, North Central, Southeastern, Northeastern and Central) would be a colored conference.

General Conferences Must Ratify

The constitution approved by the committee must be ratified by the general conferences of their churches before going into effect.

The merged church would have 7,000,000 members and become the largest Protestant church in America.

Bishop Edwin Hughes, white, of Washington, presided over one of the preliminary sessions.

Methodists Split 91 Years Ago

The Methodist Church split in 1844 when a resolution was passed compelling Bishop James Osgood Andrew either to give up his slaves or his bishopric.

The M.E. Church, South, walked out with 1519 preachers and 200,000 colored members and 230 in white members.

Colored Members Quit Too

After the Civil War, fewer than 50,000 colored members remained in the M.E. Church, South; its publishing house was in ruins, and the missionary society \$60,000 in debt. Some 117,326 of its colored and white members fled back into the Mother M.E. Church.

In 1870, the colored people withdrew from the C.M.E. Church, South, entirely and formed a new church called the Colored Methodist Episcopal Church (C.M.E.).

So far as is known, the new United Methodist merger does not yet include this (C.M.E.) branch.

M.P.'s Walked Out Earlier

The white Methodist Protestant denomination split from the Mother Methodist Church in 1830. They disapproved of bishops and presiding elders and wanted lay representation. In the M.P. Church today, there are no bishops. Each annual conference elects a chairman.

The African Methodist Episcopal Church left the Mother Methodist Church in 1816, when colored worshippers declined to be Jim-crowed in a Philadelphia church.

Representatives O. K. Merger of Methodist Groups In U. S.

CINCINNATI, Ohio—At a meeting held last Tuesday, a joint committee of fifteen, representing some fifty commissioners of the Methodist Episcopal Church, the Methodist Protestant Church and the Methodist Episcopal Church South, approved a plan drawn up last summer at a meeting at Evanston, Ill., for the healing of the century-old breach in the Methodist Episcopal Church.

To become operative the plan must be ratified by the churches themselves in their general and annual conferences, a process that is likely to take at least six years. By 1944 just 100 years after the church in the South broke away over the question of slavery, it is hoped that the union will become a fact, uniting in one body more than seven million communicants.

The question on which the schism in the church took place, slavery, has left as a result divided opinions which twice before prevented the joining of the two major divisions, and that was the place of the Negro Methodists in the new church.

Under the proposed plan the church will be divided into six jurisdictional conferences in the United States, five for whites and one for Negroes. Each jurisdiction will elect its own Bishops.

The success or the failure of the proposed merger will come, it is agreed, when the question is placed before the churches in the South for under the plan the Negro is to have an equal vote to the white churchman in all church matters, even though he may be in a separate jurisdictional conference.

Some opposition may come from Negro quarters, it is said, over the loss of one of the two present Bishops in the church. The Negro Bishops at the present time are The Right Revs. Robert E. Jones and Matthew W. Clair.

KITTY'S COTTAGE IS LIVING REMINDER OF METHODIST SPLIT OVER SLAVERY

BY MRS. WALLACE ROGERS

In the town of Oxford, Ga., stands a little house known as "Kitty's Cottage," which is a monument to a disagreement, of almost 100 years standing, between two great bodies of church people. Kitty was a slave girl owned by Bishop James O. Andrew, fifth bishop of the Methodist Episcopal Church, and it was the question of her ownership that brought about the 12-day debate in the General Conference of 1844, which resulted in the division of Methodism in America and the establishment of the Methodist Episcopal Church, South.

Recently, in Chicago, a joint commission of Methodist leaders met to draft a plan for the reunion of Methodism in the United States; a plan involving more than eight million members of the church. Many predict union by 1940.

Kitty's cottage stands today, and it will be interesting to watch developments to see if Kitty herself stands in the memory of Southern Methodists sufficiently for them to reject this plan. The last plan offered was defeated in 1925, when more than one-fourth of the members of the M. E. Church, South, refused to approve it after the General Conference had accepted it and sent it down to the annual conferences.

In Amarillo, Texas, on Sept. 4, the Confederate Veterans voted to meet the Union Veterans at Gettysburg in 1938 for a reunion. In Grand Rapids, Mich., on Sept. 12, the Union Veterans voted their willingness to enter into such a meeting and this reunion, when it is held, will give Methodist Christians something to think about.

Slavery Early Flouted

The first Methodist society in America was formed in New York in 1766 and the first church was built in 1768. It was called Wesley Chapel, as thousands of others have been since that time, honoring the founder of Methodism, John Wesley. In 1784, an item was written into the general rules of the society concerning the "evils of slavery," and for 60 years this question proved one to be debated year after year at every conference; feeling growing stronger and the situation more difficult with each debate. Finally, in the General Conference of 1844, the following resolution was offered:

"Whereas, the Rev. James O. Andrew, one of the bishops of the Methodist Episcopal Church, has become connected with slavery . . . and Whereas, it has been from the origin of said church, a settled policy and invariable

usage to elect no person to the office of bishop who was embarrassed with this 'great evil,' as under such circumstances it would be impossible for a bishop to exercise the functions and perform the duties assigned to a general superintendent with acceptance in that large portion of his charge in which slavery does not exist. . . . Resolved, that the Rev. James O. Andrew be and he is hereby affectionately requested to resign his office as one of the bishops of the Methodist Episcopal Church."

The 12-day debate followed.

In the meantime, Bishop Andrew had prepared a written statement explaining his position, as follows:

"I submit the following statement of all facts bearing on my connection with slavery. Several years since an old lady of Augusta, Ga., bequeathed to me a mulatto girl, in trust, that I should take care of her until she should be 19 years of age; that with her consent, I should then send her to Liberia; and that in case of her refusal, I should keep her and make her as free as the laws of the state of Georgia would permit. When the time arrived she refused to go to Liberia, and of her own choice remains legally my slave, although I derive no pecuniary advantage from her, she continuing to live in her own home on my lot; and has been and still is at perfect liberty to go to a free state at her pleasure; but the laws of the state will not permit her emancipation, not admit such deed of emancipation to record, and she refuses to leave the State. In her case, therefore, I have been made a slave holder legally, but not with my consent."

Secondly, about five years since the mother of my former wife left tucky, North Carolina, South Carolina, Arkansas, Mississippi, Alabama, Georgia, Florida, Virginia, Missouri, Texas and the Indian Mission. Dr. Lovick Pierce of Georgia was elected president pro tem and it was in this conference that the Methodist Episcopal Church, South, was organized and set up. All of the bishops of the church were invited to attend this Louisville conference but Bishop Joshua Soule, then senior bishop, was the only one who saw fit to accept the invitation. He had been severely criticized by his brethren of the episcopacy for having asked Bishop Andrew to assist him in his work, belonging to her. Shortly after adjournment of the general conference

"Thirdly, in the month of January last I married my present wife, she being at the time possessed of slaves, inherited from her former husband's estate, and belonging to her. Shortly after my marriage, being unwilling to

become their owner, regarding them as strictly hers, and the law not permitting their emancipation, I secured them to her by deed of trust."

When the debate had gone on for one full week, Bishop Andrew rose and announced that, if he could secure the peace of the church by resigning, he would gladly do so and return home to labor among the slaves, as he had been doing; striving to save those "upon whom their pretended friends were inflicting suffering and ruin."

Debate Runs Into 12th Day

By this time, however, matters had gone beyond the power of the bishop to prevent and agreement was impossible. So the debate lasted five days longer, at which time the delegates from the slave-holding states made known their intention to withdraw and called a meeting of their own to be held immediately on adjournment of the larger body.

Some writer has said that Bishop Andrew "was not the cause of separation but only its occasion."

The Memphis conference delegates in this memorable meeting were: G. W. D. Harris, William McMahon, Thomas Joyner, S. S. Moody. Others from the state of Tennessee were: E. F. Sevier, S. Patton, Thomas Stringfield, representing the Holston conference; Robert Paine, John B. McFerrin, A. L. P. Green and T. Maddin of the Tennessee conference. They all remained for the smaller group meeting and helped make plans for a meeting of the southern conferences to be held in Louisville, Ky., one year later.

M. E. Church, South, Started

On May 1, 1845, delegates came to Louisville from Tennessee, Kentucky, North Carolina, South Carolina, Arkansas, Mississippi, Alabama, Georgia, Florida, Virginia, Missouri, Texas and the Indian Mission. Dr. Lovick Pierce of Georgia was elected president pro tem and it was in this conference that the Methodist Episcopal Church, South, was organized and set up.

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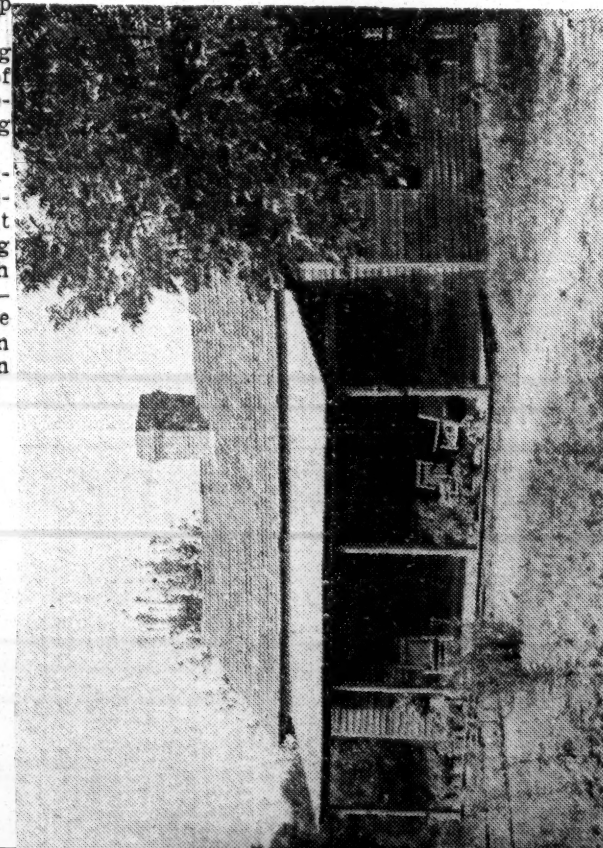
ence. Before the conference was over, he announced his desire to become a part of the southern group and, even though he was a native of Maine, he became the first bishop of the newly organized M. E. Church. Bishop Andrew was chosen as its second bishop.

Some months later, Bishop Soule attended a conference in Ohio where the presiding bishop extended him the courtesy of the chair for one session but, by a vote of 145 to 7, the members of the conference refused to allow him to preside.

By unanimous vote, the Louisville conference elected Lovick Pierce of Georgia, fraternal delegate to the general conference of the M. E. Church to be held in Pittsburgh in May, 1848, to "tender to that body the Christian regards and fraternal salutations of the general conference of the M. E. Church, South." The conference at Pittsburgh, however, refused to receive the message of the messenger and Dr. Pierce returned saying if ever fraternal relations were to be renewed, the M. E. Church would have to make the first proffer. A few years after the war, this very thing happened and the general conference of 1874 received with great joy a fraternal messenger from the northern brethren. In return, the southern conference again sent Dr. Lovick Pierce who was now 94 years of age, to carry greetings to the same body that had refused him fellowship earlier.

From that time until now, feeling between the two main branches of Methodism has improved and negotiations for union have been going on for some years.

Bishop Andrew lies buried in Oxford. His home was utterly destroyed by fire many years ago but Kitty's cottage still stands; calling to mind the conditions under which the separation came about and—who knows but to call to mind the need for very careful consideration of conditions under which reunion may be possible.



Kitty's cottage, at Oxford, Ga., as it looks today.

METHODISTS AGREE ON PLAN FOR UNION

Conferences, Six for Areas and
One General, and a Judicial
Council Would Be Set Up.

BISHOPS WOULD PRESIDE
'Uniting Conference' to Har-
monize Rules of Merging
7,200,000 Members.

Special to THE NEW YORK TIMES.

WASHINGTON, Dec. 12.—The formal plan for the proposed union of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church into a consolidated "Methodist Church" with a membership of more than 7,200,000 was made public here today by Rev. Dr. Harry E. Woolever, secretary of a joint commission representing the three major branches of Methodism.

The plan, which has been approved by the joint commission, now goes to the general conferences of the three branches, two of them meeting in May, 1936, and the third, the Methodist Episcopal Church, South, in May 1938.

Following the action of these conferences, the plan will be presented for ratification to local churches through the annual conferences. It is expected that the actual process of union will require five or six years.

Dr. Woolever said that the commissioners of the three churches believed that successful conclusion of the negotiations, begun just after the close of the Civil War, was at last in sight.

Although the word "Episcopal" is dropped in the proposed new title for the communion, it is agreed that "The Methodist Church" shall be Episcopal in government and administration.

The plan provides for the establishment of one General Conference, meeting every four years, Jurisdictional Conferences, for six areas in the United States, and a series of Central Conferences for

the work of the church outside of this country. It also provides for a Judicial Council, comparable to a supreme court.

Composition of Conferences.

The General Conference is to be composed of not less than 600 and not more than 800 delegates, half of whom shall be ministers and the other half lay members, to be elected by Annual Conferences. The General Conference will have "full legislative power over all matters distinctively connexional."

The proposed Jurisdictional Conferences for the United States are as follows:

Northeastern—Maine, New Hampshire, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Islands, New York, Pennsylvania, New Jersey, Maryland, West Virginia, Delaware, District of Columbia and Puerto Rico.

Southeastern—Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Tennessee, Kentucky, Mississippi and Cuba.

Central—The Negro Annual Conference, the Negro Mission Conference and Missions in the United States. North Central—Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, North Dakota and South Dakota. South Central—Missouri, Arkansas, Louisiana, Nebraska, Kansas, Oklahoma, Texas and New Mexico.

Western—Washington, Idaho, Oregon, California, Nevada, Utah, Arizona, Montana, Wyoming, Colorado, Alaska and the Hawaiian Islands.

The Central Conferences for the work of the church outside of the United States will be composed of as many delegates as shall be determined upon a basis established by the General Conference. The General Conference shall have the authority to change the number and boundaries of the Central Conferences, whose delegates will be ministerial and lay members in equal numbers.

The Judicial Council will hear and decide appeals from rulings of bishops and pass on the constitutionality of actions of the General and Jurisdictional Conferences.

All its decisions would be final, provided that when the Judicial Council shall declare any act of the General Conference unconstitutional, that decision shall be reported back to the General Conference immediately.

The Bishops of the Methodist Episcopal Church, South, will continue as Bishops in The Methodist Church. The Methodist Protestant Church will be empowered to elect two Bishops from its membership.

Bishops of The Methodist Church would be elected by the respective Jurisdictional and Central Conferences "and ordained or consecrated in the historic manner of Episcopal Methodism at such time and place as may be fixed by the General Conference."

There would also be a Council of Bishops, composed of all the Bishops of the Jurisdictional and Central Conferences.

This council would meet at least once a year and "plan for the general oversight and promotion of temporal and spiritual interests of

the entire church and for carrying in later years the matter of lay representation into effect the rules, regulations and responsibilities prescribed and larger bodies. There no longer be enjoined by the General Conference any cause for organic division, and in accord with the provisions set forth in this plan of now propose to unite into one body.

"This event, it is believed by the leaders in the movement, signalizes the most epochal event in American church life and in all Protestantism since the Reformation. It is believed by leading churchmen that it marks the beginning of closer unity among the Protestant groups of this country.

According to the Census Bureau, there are at present nineteen denominational groups of Methodists in this country. The present union will consolidate the largest of these groups."

Provision is made for setting up a uniting conference, which would meet within twelve months after the final approval and adoption of the plan of union and which would be composed of 900 delegates, 400 from the Methodist Episcopal Church, 400 from the Methodist Episcopal Church, South, and 100 from the Methodist Protestant Church.

The Uniting Conference would "harmonize and combine the rules and regulations as found in the disciplines of the three churches, relating to membership, the conferences, the ministry, judicial administration and temporary economy. Also, it would "harmonize and combine the rituals of the three churches."

The present membership in the three denominations is as follows: Methodist Episcopal Church, 4,296,288; Methodist Episcopal Church, South, 2,725,954; Methodist Protestant Church, 191,595.

The new church would have a Sunday school enrollment of about 6,000,000 and a constituency of more than 30,000,000. It would embrace one-half of the communicant Methodists of the world.

In making the plan public, Dr. Woolever said:

"The Central Jurisdictional Conference embraces the organized membership of the present three bodies. There will also be 11,000,000 colored members, located principally in the Western jurisdiction and the Northeastern.

"The Jurisdictional Conferences will exercise a considerable local autonomy, including the election of Bishops who will be the principal presiding and administrative officers.

Methodism was originally one body in this nation. The first of the groups to leave the parent church was the Methodist Protestant group, which in 1830 formed a separate body. It based its action on the question of the right of lay membership to a part in the chief governmental conference of the denomination.

The Methodist Episcopal Church, South, separated from the Methodist Episcopal Church primarily over the question of slavery. The break came in 1844 under a plan of separation which was then drawn.

"These three bodies have always held the same spiritual ideals and

RELIGION

Evanston Irenicon

A church with 8,000,000 communicants, 20,000,000 constituents, 29,000 ministers, an operating budget of \$100,000,000 per year and property worth a billion dollars would be the mightiest Protestant church in the U. S. Such a united church has long been the holy dream of U. S. Methodists who first attempted to make it come true by appointing a commission in 1918. Last week in Evanston, Ill. ten bishops and 40 ministers and laymen agreed upon an irenicon which they publicly hoped would result in a merger of the Methodist Episcopal Church, the Methodist Protestant Church which split off in 1828 because of doctrine and administration, and the Methodist Episcopal Church, South, which angrily broke away in 1845 because of slavery.

During four days of deliberations the Northern delegation was headed by Leonine Bishop William Fraser McDowell, retired, of Washington. Bishop Edwin DuBose Mouzon of Charlotte, N. C., led the Southerners. The Methodist Prot-



estants were headed by their president, Dr. John Calvin Broomfield of Pittsburgh. Also on hand to help along the cause of church peace & unity were such irenic Southern Bishops as John Monroe Moore of Dallas, William Newman Ainsworth of Macon, Arthur James Moore of San Francisco, Paul Bentley Kern of Greensboro such irenic Northern Bishops as Frederick DeLand Leete of Omaha and Edwin Holt Hughes of Washington.

What the planning committee offered and what the Evanston meeting unanimously agreed to present to their churches for ratification was:

A Name—The Methodist Church.
Conferences. The three churches would keep their separate annual conferences, would join together in a new general conference. Incumbent Northern and Southern bishops would retain their posts. The Methodist Protestants would accept two bishoprics, thus signifying that they no longer object to the Episcopacy as they did in 1828. Set up would be six jurisdictional conferences which would elect their own bishops. Purely geographical, five of the conferences would be called the Northeast, Southeast, North Central, South Central, Western. The sixth would innocently be called Central, would embrace 300,000 Negro Methodists, regardless of geography.)

Jim Crowism. Over this Central Conference of blacks, liberal Northern Methodists fought tooth & nail against Southern Methodists. Said Bishop

Mouzon: "We intend to give the Negroes more than they ever had before." It was agreed that white conferences with Negro members (i.e. in the North) could keep them. Behind closed doors Negro Bishop Robert E. Jones (Northern Methodist) of New Orleans made a valiant attempt to make an issue of Equal Rights. Negro President Willis J. King of Gammon Theological Seminary, who was reported to have been promised a bishopric, said nothing. Finally, in public, everyone sighed with relief when Bishop Jones arose, said that the segregation plan was acceptable to his people.

Since over the next six years it will take a three-fourths majority in each Methodist general conference to get the plan ratified, observers believed that unrealistic, idealistic Northern Liberals could, and probably would, hold up Methodism's mighty merger on the "Jim Crow principle."

*Seated, from left: Bishops Leete (North), McDowell (North), Mouzon (South), Hughes (North), John Monroe Moore (South); standing, from left: Bishops Ainsworth (South), Arthur James Moore (South), President Broomfield (Protestant), Bishop Kern (South).

Wide World
METHODIST BISHOPS, METHODIST (SOUTH) BISHOPS, METHODIST (PROTESTANT) PRESIDENT*

METHODISTS AGREE ON WHITE AND BLACK GOD

The Methodist Church South and the Methodist Church North have finally agreed to share each other's beliefs and opinions with respect to the black brother and for benefit of church property involved, they are to unite. This great religious institution separated over the slavery question. The southern bishops, preachers and laymen on the great question of human rights, chose to worship slavery rather than God, hence they separated from their northern brothers and selected as their title, "The Methodist Church South." Several attempts have been made by leaders of both sections of these good Christians to reunite, but of no avail. They have finally decided that God's representatives could get together only upon the basis of separating the black brother from worshipping with them. This appears to be a victory for Christianity.

Dr. Louis Oliver Hartman, editor of Zion's Herald, Boston, Mass., in addressing himself to this subject, said, "Any plan which should contemplate the separation in a regional jurisdiction of the Negro members of the Methodist Episcopal Church from their white brethren, or provide for anything less than straight equality of treatment for both races, would constitute a violation of fundamental rights of

the colored man, and would be directly contrary to both the spirit and the teachings of Jesus Christ."

The fundamental rights of the colored man have been persistently and constantly violated by many of those who profess membership in the Methodist Church South, so much so that they have ceased to regard such violations as "directly contrary to both the spirit and the teaching of Jesus Christ." It is not quite clear what sympathetic interest, spiritual or otherwise, a group of people could have in the teachings of Jesus Christ who would burr their fellow brother at stake or who could embrace a system of peonage and concubinage or who could carry on an illicit relation, from which they reared two sets of children, one by their legally married wives and the other by a forced immoral relation, yet profess to be Christians.

There are those who would want to criticize the black membership of this church connection for acceding to the stipulations imposed, which makes the reunion possible. From the broader viewpoint, however, the black membership has little to lose except its chains and fetters of religious hypocrisy imposed by those with whom they were presumed to have

enjoyed a Christian fellowship
Macon Ga. Telegraph
August 19, 1935

Feud of a Century May End

The indications are that the centenary of the breach in the Methodist Episcopal Church, between North and South, will be observed by the final healing of that breach and that the Methodist Protestant Church, which had broken away at an earlier period from the parent body, largely on the question of episcopacy and the sending of lay delegates to the annual and general conferences, will also come into the common fold, thus making the combined denominations the largest Protestant church in the United States.

The Methodist Protestant church favored the sending of lay delegates to the conferences, and since the time of its defection, the Methodist Episcopal Church has accepted and has long since followed that rule.

It was the question of slavery which brought about the separation of the Methodist Episcopal Church, South, from the Northern

branch, which is known simply as the Methodist Episcopal Church. It will be remembered that early in the 1840's, the wife of Bishop Andrew of Georgia, before her marriage, inherited a few Negro slaves. Upon the marriage of the bishop he became, by operation of law, possessed of these slaves and equally under the law he was not permitted to free them.

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The one thing that has kept the two larger bodies apart has been the same thing that caused the original breach, that is to say, the Negro question. In the South the Negroes have always had their own churches and their own bishops and conferences. In spite of the identity of articles of faith and discipline, the white and Negro churches have been as entirely separate as if they were two different denominations.

In the North the situation has been different. Where the Negro population justified it, that race has had its own churches, but in many cases the two races worshiped together in the same church. More important was the fact that in the annual conferences white and Negro delegates sat together and it was not infrequently the case that a Negro bishop presided over the conference.

There were extremists who insisted upon the largest measure of social equality and those who did not want the Negro given any consideration whatever. Speaking generally, however, there can be no doubt that the Methodist Episcopal Church, which is to say the Northern branch, has been anxious to segregate the Negroes into churches and conferences of their own, and under the plan proposed, this will be brought about, except that in the general conference, Negro delegates would still be admitted. The country as a whole will be divided into several regional jurisdictions, of which the area south of the

Mason and Dixon line and east of the Mississippi would be one.

Apparently the Northern branch has also accepted the principle of a Judicial Council, which is almost a complete analogy to the Supreme Court of the United States. Incidentally, Orville A. Park of Macon is one of the nine members of this supreme court for the Methodist Episcopal Church, South.

The Northern branch has had no such tribunal, the college of bishops having jurisdiction in those matters.

Broadly speaking, as we have indicated, it is the Negro question which has kept the two branches of the church apart since 1844, and it is believed that by 1944 a reunited church may become an accomplished fact. To do this it is necessary that the general conference of each branch of the Methodist Episcopal Church and the Methodist Protestant Church, shall ratify the terms of union, and that three-fourths of the membership of the churches in each branch shall ratify the action. The last general conference of the Methodist Episcopal Church, South, endorsed the articles of union, as did a majority of the church membership, but ratification failed of the necessary three-fourths. There are strong reasons for believing that the members, when the question is once more presented through the annual conferences, will be found in favor of union and the feud of a hundred years will come to an end.

YOUNG WHITE METHODISTS PRO- TEST PROPOSED SEPARATION OF NEGROES IN ORGANIC UNION

**SAY YOUTH MOVEMENTS WILL SEIZE UPON MOVE
AS PROVING SEGREGATION POLICY OF CHURCH**

Must Combat Socialism and Communism

LAKESIDE, O., Sept. 5.—(ANP)—Two hundred young white Methodists from Northeast Ohio, meeting here at the Lakeside Epworth League Institute from August 18 to 25, at the conclusion of their study of race relations, made a strong unanimous attack upon the proposed separation of Negro Methodists in the new plan of merging the Methodist Episcopal, Methodist Protestant and Methodist Episcopal South churches over the U. S.

The Ohio Methodist youth attacked this plan as being a distinct segregation of Negro Methodists. This plan, which divides the U. S. into five geographic regions in which the members of all Methodist groups will merge in the form of regional conferences, makes the result of Christian training in the distinction that Negro Methodists instead of uniting with other Methodists in these of geographic divisions, will form a separate distinct sixth region, which will in-

belief that this is a most unchristian, vicious policy being initiated by the church and is certainly a backward step."

It is said that the M. E. Church South is the church group opposing the admittance of Negro churches to their regional organization, feeling that the time is not ripe. But the Ohio youth contend that when Communist and Socialist leaders who make no claims at following the church's principle of brotherhood, have gone into the deep South and in the last few years in an uncompromising way has organized over 12,000 Negro and white tenant farmers and sharecroppers into the same unions. This proposed Jim Crow is a most uncomplimentary admission of the weakness and ineffectiveness of the Christian church.

Know that this proposed segregation will be seized upon by leaders of so-called radical youth movements as a core for powerful propaganda against the influence of the church, they point out that far more would be gained if the M. E. church South would be left out of the merger, than to compromise on this fundamental principle of the teachings of Jesus.

These young people further faced specific issues in their various communities, among them, deciding not only to foster intervisitation of colored and white church groups in their own communities, and to invite colored and other National Methodists to share in their Lakeside Institute next summer. This has never been done in the history of the Institute, and marks a definite step forward on the part of these young people. It will mean that Negro Methodist youth from throughout Ohio, will form an integral part of the conference group next year.

The members of the Findings Committee were: Ralph Rhode, chairman, Dorothy Gilbert, secretary, Annis Tallintier, Lake Giles, Doris Waikel, Bertha Hoverlark, Helen Barch and Miss Juanita E. Jackson, leader.

Officers for the Postal Alliance for the ensuing year are: Jerry Gilliam, president; Lafayette Ford, St. Louis, Mo., vice president; Sydney M. Jackson, Washington, D. C., secretary; Robert L. Hutton, Oakland, Calif., treasurer, and Percy Hines, Chicago, editor of the Postal Alliance, official organ of the organization.

Church-1935

M.E.

Brooklyn, N. Y. Citizen

ST. LOUIS, MO.
GLOBE DEMOCRAT

Radical Issues Again Threaten Methodist Church Unity Plans

CHICAGO, Sept. 21—Smouldering racial resentment, a remnant of the bitterness which nearly three-quarters of a century ago plunged the country into the Civil War, again may destroy efforts to heal the deep schism which exists within the Methodist Episcopal Church.

The "decisive" issues which now face the general conference is the status of the negro, in the editorial opinion of The Christian Century, religious publication.

The issue "cannot be dodged," the publication says.

Three branches of "The Methodist Church," as it is to be known under the new plan, are involved in the latest proposal, drawn up in a conference at Evanston, Ill., early in August. They are the Methodist Episcopal Church, North, the Methodist Episcopal Church, South, and the Methodist Protestant Church.

Schism Occurred in 1830

The break between the Protestants and the mother church occurred in 1830 over the issue of lay rights. The northern and southern branches split over the issue of slavery. If the reunion is consummated it will bring more than 8,000,000 church members into one organization, and place billions of dollars in property under control.

But, before the reunion can be completed, the publication sees three questions arising from the race problem which must be answered.

"In the southern church, there will arise the question as to whether this scheme for a segregated racial conference is the best that can be offered under present circumstances."

The lack of social equality, the magazine feels, may bring forth a strong protest from many of the South's younger clergy and its influential women.

Questions Genuine Gain

"In the Northern church," it says "There will arise the question as to whether a union which writes this recognition of racial discrimination into its basic law represents a genuine gain to the cause of the kingdom of God. Few members of the Northern church, it will presently appear, will be inclined to boast over the record of that body in its actual—as distinguished from its theoretical—dealing with this baffling human problem.

"Deep probing of heart," the periodical says, "Will be necessary to some before they can bring themselves to vote for a plan which despite all efforts at verbal dissimulation, does propose to write 'jim-crowism' into statutory Methodist law. The same issue confronts conferences on mission fields, where the race issue is paramount."

Negroes' Attitude Doubtful

Negroes themselves, the editorial points out, may prefer to withdraw rather than to agree to the drawing of a color line in the constitution of the church.

Younger men, it is inferred, might have proposed a more generous plan than that which finally was approved at the Evanston conference.

The plan agreed upon at Evanston divides the country roughly into five geographical jurisdictions, leaving churches only. A judicial council, or supreme court, is provided with a general conference for the entire church once every four years.

An Episcopacy would rule the church, with lay representatives in all conferences. Bishops would be elected in the jurisdictions.

PAN-METHODIST REUNION PROJECT.

That the current joint meeting at Springfield of Missouri conferences of both the Northern and Southern branches of the Methodist Church is prompted by, and gives recognition to, the proposals now pending for joining all churches of this sectionally divided denomination, is well understood.

Reports at Springfield on the exact status of those proposals at present will form the most interesting part of the conference business. They were officially formulated by a joint board of 45 commissioners, with Bishop E. D. Mouzon heading the Southern and Bishop W. F. McDowell the Northern branch and the headquarters of the negotiations were at Evanston, Ill., seat of greatest educational institution in the world, Northwestern University.

However, more than representatives from Methodists of the North and South came together at Evanston. Older and even more bitter than the split of 1844 over slavery was the lesser split over bishops and presiding elders and lay delegates in governing church bodies, which dates back to the Baltimore General Conference of 1824, and which, after ex-pulsions and other disciplinary penalties and a vain appeal to the next General Conference in 1828, brought the Methodist Protestant Church into being.

Counted in hundreds of thousands at the time of the great schism in 1844 the members of each sectional branch of the American denomination are now counted in the millions, 5,152,236 being credited to the Northern branch, including adherents in missionary and other foreign fields, and 2,700,000 to the Southern branch, aside from 200,000 Methodist Protestants.

If the contemplated merger is not again defeated, it is reckoned that the United Methodist Church will be a mighty organization with more than 8,000,000 communicants, 29,000 ordained preachers, 19,500 local churches, 35,000 Sunday-school pupils almost equaling the total of Sunday-school pupils almost equaling the total of communicants.

The most important decision reached perhaps is one for the introduction of an innovation in the government of the reunited churches. Six intermediate regional bodies would be created, called jurisdictional conferences, to be invested with some of the powers now held by the three General Conferences. Of five of them one would be instituted in the Northeastern States, one in the Southeastern, one in the North Central and one in the South Central and one in the more Westerly states, with a separate regional conference for Negro Methodists.

Difficulties over such members has been serious in past reunion effort. The criticism is already offered that their separation from white brethren in a different jurisdiction will be ill advised and that only full equality of treatment for Negroes will be satisfactory.

Of 16 different Methodist denominations in the United States, some seven or eight are of colored members. The oldest, the African Methodist Episcopal Zion Church, dates from a drawing of the color line in Philadelphia in 1800, and has 412,000 members and 3900 preachers. The largest of all is the African Methodist Episcopal Church, dating from 1816 in New York, and has more than 600,000 members and 7000 ordained preachers. The Colored Methodist Episcopal Church was organized in 1870 under authority granted by the Southern white M. E. Church in 1866 to provide a separate body for such of its Negro members as might wish such a connection and has more than 331,000 members and 2700 preachers.

These proposals, whose future depends on the action of General Conferences of the North church and the Methodist Protestant Church, meeting next year, and that of the Southern church, meeting in 1938, is said to represent a work of 17 years in overcoming obstacles, though, of course, effort for reunion is of much longer standing.

An elaborate plan of coalescence took shape in 1925 and was approved by a huge majority in the Northern branch, but was rejected by a narrow majority in the clerical and lay vote of the Southern branch. It was the important joining of Dominion Methodists, Presbyterians and Congregationalists into the United Church of Canada was successfully brought about.

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No Hope for New Bishops in M.E. Setup—Lyon

That bishops appointed in the M.E. Church had failed to live up to expectations and that chances of others being appointed under the present set-up were slim, a separate conference was the only hope of self determination according to discussions at the meeting of M. E. ministers, here, Wednesday.

The discussion brought about by a paper on unification read by the Rev. Ernest Lyon, pastor of Ames M. E. Church, showed the speaker decidedly in favor of the plan.

Representation Lost

Dr. Lyon pointed out that the group had lost its representation in the general church, stating that there were at one time secretaries in the Sunday School Union, the Edworth League Board, the Church Extension Board and the Foreign Missionary Society, only one such office is held by other than whites now.

Dr. Lyon further suggested that the church was at a standstill, declaring that under the present administration, including bishopric and superintendency, noticeably few churches had been organized.

With only a ten per cent voting power in the church, there is little hope of having other colored bishops elected, the only hope lies in a set-up that will give the governing power to the group into colored hands.

Magistrate to Speak

The M. E. Ministers' Conference will have as speaker at its session, next Wednesday, Magistrate Grace Hartnett.

Meeting of the Commission on Cooperation and Counsel

Christian Index

BY W. A. BELL
11-21-35

The Commission on Cooperation and Counsel of the Methodist Episcopal Church, South and the Colored Methodist Episcopal Church met in Wesleyan Memorial M. E. Church, South, Atlanta, on October 1st. Dr. W. W. Alexander, President

could not get away from his duties in Washington where he is serving as assistant director of the Resettlement Administration and in his absence the Vice President, Bishop R. A. Carter, presided and gave the forceful leadership to the sessions for which he is noted and honored. The meeting was well attended by representatives from each church.

In a previous meeting held in September of 1934 provision was made for visitation by members of the Commission to annual conferences and other important meetings of the two churches. The plan called for representatives of the M. E. Church, South to visit and address certain conferences of the C. M. E. Church and for representatives of the C. M. E. Church to visit and address designated conferences of the M. E. Church, South. This arrangement of visitation was developed in the hope of promoting better understanding; to strengthen and enlarge the spirit of goodwill and the bonds of fraternalism; and to make possible larger cooperation between the two churches.

Interesting reports were made by those who participated in this service. From the M. E. Church, South, Doctor Elmer T. Clark visited conferences in Tennessee; Mrs. J. W. Downs visited conferences in Oklahoma and Texas and Dr. W. G. Cram visited the Kansas-Missouri Conference. From the C. M. E. Church to the M. E. Church, South, Dr. J. F. Lane visited the Louisville Conference; Dr. C. H. Tobias visited the Baltimore Conference and the General Assembly at Lake Junalusca; and W. A. Bell visited conferences in Georgia and Alabama. Provision was made for the continuation and enlargement of this phase of the Commission's activity.

Various sub-committees charged with special duties as a part of the Commission's program for the quadrennium, made report. Of special interest, in addition to the activities of the committee on educational contact and pro-

gram mentioned above, were the re-given for observation of the work in reports of the committees dealing with progress there.

The work of the Commission steadily grows in importance and is constantly expanding. It is capable of large service to the two churches and valuable service to the church-the development of educational literature, the race and the nation. The membership increasingly appreciate the significance of the Commission itself and its work with public schools for Negroes in the South has been prepared and widely distributed. Progress is being made in these opportunities to end that the preparation of the following pamphlets: Leaders in Interracial Religious Understanding, that the spirit of Methodism and the Negroes of the South and Sketch of the C. M. E. Christian brotherhood shall be increasingly and progressively realized working on additional pamphlets that will deal with various phases of Negro life and progress. It is the hope of the Commission that most of the literature it has in preparation, if not all, will be made a part of the study courses for young ministers in both churches.

Among other interesting features of the report by the committee on schools and training for the ministry was the disclosure of the gratifying number of young men in training for the ministry in our own colleges and at Gammon Theological Seminary.

Quite some consideration was given to the question of the relationship of the C. M. E. Church to the proceedings now in progress for the development of a plan and procedure by which it hoped to effect the unification of the Methodist Episcopal, the Methodist Episcopal Church, South and the Methodist Protestant Churches; and of the question of relationships should the union actually be consummated. A committee was asked to study this matter and make report.

Gammon Theological Seminary had the Commission as luncheon guests with President W. J. King serving as host. The afternoon session was held at the Seminary and opportunity was

New Orleans, La., Times-Picayune
November 10, 1935

TWO GROUPS HEAR TALKS AT DILLARD

Bishop Jones Presides Over Joint Conference at University

A program of addresses was held Saturday afternoon at Dillard university in connection with the joint session of the Louisiana Annual Conference, for negroes, and the Louisiana Laymen's Association of the Methodist Episcopal church. Bishop Robert E. Jones of the New Orleans area presided.

The meeting of the two groups will be concluded tonight with the reading of appointments. This morning at 11 o'clock Bishop Jones will preach the conference sermon, and at 3 p. m. Rev. S. M. Beane of Los Angeles will deliver the ordination sermon. Dr. M. J. Holmes of Chicago, assistant secretary of the board of education of the Methodist Episcopal church; Dean Horace Mann Bond of Dillard university, and Rev. W. T. Handy, pastor of Mount Zion church, seat of the conference, were among the speakers on the program Saturday.

Dr. Holmes asserted that the Methodist board of education is maintaining 11 junior colleges for negroes, with a total enrollment of 4000 students under the direction of 270 teachers and staff members. Dean Bond urged the necessity of increasing the standards of grammar and secondary schools for negroes throughout the state.

Bishop Jones pointed out that the

standards for admission to the Methodist ministry among negroes have been raised considerably of late, and made, with about 200 delegates participating.

Professors M. S. Davages of Atlanta, Ga., and R. B. Hayes of Dillard university were elected lay delegates to the general conference of the Methodist church, to be held at Columbus, Ohio, in May. J. R. Patterson and Professor Hayes were elected president and secretary, respectively, of the laymen's organization. A quartet from Dillard sang during the service.

operation and Council
Christian Index

people to believe until we are about to overrun the world with the Christian Religion. We don't know as to how many members there are on the Inter-racial Commission; but it seems now smaller in influence than at the beginning, in the face of the light we have. What other denominations in the South, Baptist, Presbyterians, Congregationalists, Lutherans, Christians, etc., are helping this Commission of the M. E. Church, South, and the Colored M. E. Church to sponsor this interracial cooperation Commission? All the people in the South cover the same ground, they marry and inter-marry across denominational lines; their love and interests are the same, plus their hate, hence no one or two denominations can do aught but scratch the ground of so large an undertaking as is indicated by the program for this Commission. If there are other similar organizations, in the South, we would love to know of them, and if so, their work and findings should come into conference and be correlated, and digested for the benefit of the leaders as a working basis. Southern people are great talkers, white and black, orators and lecturers, great preachers. Other than that what is being done to eliminate segregation, race hate, and lynching in the dear old Southland? Don't this Commission know that no one civilized race is good enough to govern another race without its voting consent? Does this Commission contend that Colored people should vote in the South as a means of helping to give the South a better order of Government over Colored people? Do Southern ministers preach and believe in this? Do they declare it in their pulpits and on the platforms? Are these ideas embodied in our Christian virtues—"As ye would that men should do unto us, do ye even so unto them?" How can we dig a hole without a spade, or cut down a tree without an axe?

Merger Gives More Power To Negro Members

Methodist Unity Said To Advance Status Of Colored Membership

Philadelphia, Pa.:

The proposed merger of the Methodist Episcopal Church, the Methodist Episcopal Church South and the Methodist Protestant Church gives the Church, as the new organization would be known, are unfounded, according to Rev. Hughes. hitherto enjoyed.

A. M. E. Laymen Want Equal Representa- tion and Audits

CHICAGO (ANP)—Resolutions adopted by the lay-delegates of the fourth Episcopal district of the African Methodist Episcopal Church to the General Conference in 1922, last week, indicated that vigorous efforts will be made at the New York meeting to secure equal representation in every conference for the laymen of the church. Eleven of the 19 delegates were present. Attorney Herbert L. Dudley, Detroit, presided. The two-day session got under way Monday. 12 14-35

After careful consideration of the various proposals, in addition to the equal representation proposition, the following legislations were agreed upon and will be brought before the General Conference:

1. That all accounts of the general departments of the A. M. E. Church be audited by a certified public accountant.
2. That all officers handling funds of the church be bonded.
3. That laymen be given the sole right to nominate their candidate for the Episcopal committee, and
4. That laymen be given equal representation on the following committees: financial secretary's report and annual conference boundaries.

Plans to contact the lay-delegates of every Episcopal district of the denomination were made and, according to Attorney C. L. Longmire, secretary of the delegation from the fourth district; will be initiated at once. Among those attending the meeting were: Atty. F. B. Ransom, William Entzminger, George Coates, Mrs. Henrietta Paige, A. Williams, and P. E. Thomas.

A.M.E. LAYMEN ENDORSE RELIGIOUS EDUCATION

CHICAGO, Ill. (ANP) — Delegates of the Fourth Episcopal District of the A.M.E. Church, representing Ontario, Canada, Michigan, Indiana, Iowa, and Illinois met in Chicago Saturday and Sunday of last week to counsel on ways and means of promoting the welfare of their church. Twenty men and women, many of them traveling hundreds of miles, came to the meeting at their own ex-

The most spontaneous action of unanimous endorsement of the assembly came as a climax to an inspiring address by the Rev. Frederick D. Jordan, recently appointed pastor of St. Mary A. M. E. Church, Chicago. He urged the building of a challenging program of Religious Education for the youth of the entire church. He said the flexibility of the program of the Christian Endeavor societies rendered them easily susceptible to

Methodist Groups In Nat'l News Spotlight

Parent Body of Church Would Segregate Darker Members

Special to Journal and Guide

FORT WORTH, Texas — Negro members of the entire Methodist Church in this country, exclusive of the already all-colored congregations, would be grouped in a separate division called the central jurisdiction, as reported a few months ago, it has now been authoritatively revealed.

The first official survey of the plan purported to unite the eight million members of the three major Methodist denominations was afforded Saturday night when Bishop E. D. Mouzon, of Charlotte, N. C., senior bishop of the southern branch of the church, made public here for the first time the basic details of the long worked-on recommendations to unite the Methodist of the North and South who split in 1845 over the question of slavery.

Under the proposals are revealed Negro members would have the right to join white congregations where such memberships were acceptable to the individual churches. Foreign branches would be separate jurisdictions. Annual and general conference would be held as at present.

Colored Bishops Approved

When the subject was first broached, both Bishops Matthew W. Clair, of 1040 Russell Ave., Covington, Ky., and Robert Jones, of 631 Baronne St., New Orleans, La., the Methodist Episcopal Church's (North) two Negro bishops, were quoted as favoring the union plan as tentatively drafted. A storm of criticism and protest followed first publicity given the plan, by those opposed to the official racial divisions in a Christian church standing for the brotherhood of man.

Bishop Clair presides over the Covington area and Bishop Jones over the New Orleans area. Racial lines, even in religion, apparently do not strike Bishop Mouzon as contradictory, for he said: "Adoption of the plan would be the church's first great step toward Christian unity. Christian forces must present a solid front if we are to break down narrowness and other evils which are threatening our civilization. I believe the Methodist plan will influence other financial groups to unite."

Membership Statistics

A similar proposal periodically is advocated for the merging or uniting organically the three major branches of colored Methodism. So far no such proposal has met with success. According to latest census figures, the A. M. E.'s have 545,814 members; the A. M. E. Z.'s 456,813; and the C. M. E.'s -202,713.

Smaller colored Methodist groups have memberships as follows, according to figures listed in the "Yearbook of American Churches"—Colored Methodist Protestant, 533; Independent African Methodist Episcopal, 1,003; African Union Methodist Protestant, 4,036; Reformed Zion Union Apostolic, 4,538; Reformed Methodist Union Episcopal, 2,265; Union American Methodist Episcopal, 10,169; and Primitive Methodists, 11,990.

The total of Methodists in these strictly colored branches is 1,240,454. The number of Negroes in the mixed branches is not available.

The C. M. P. group was set up when in the course of time it found fault with the Episcopal control of the church. It was founded in 1840. The others were set up after the Civil War, with the exception of the A. M. E.'s, the U. A. M. E.'s, the A. U. M. E.'s and the P. M.'s.

The entire program will be announced December 12.

"I am confident this plan will meet all objections raised against the first plan which was defeated," Bishop Mouzon told the fall meeting of the College of Bishops of the Methodist Episcopal Church, South.

The northern church is the largest of the three existing mixed or white branches, with a membership of about 5,000,000. There are 2,743,983 southern Methodist, and about 500,000 members of the Methodist Protestant Church.

Would Form Divisions

The unification plan would divide the United States into church jurisdictions with bishops elected by each jurisdiction. The two colored bishops are now elected generally, as are the white prelates.

A northeastern jurisdiction would include New England and other states east of the Ohio and north of the Potomac River. The southeastern jurisdiction would take in all states south of the Potomac and east of the Mississippi River, except Louisiana.

Texas, Louisiana, New Mexico, Arkansas, Oklahoma, Kansas and Nebraska would comprise a south-central jurisdiction. The Pacific Coast States and Rocky Mountain regions would form a western jurisdiction.

Church-1935

Moorish Order.

50 NEGRO CULTISTS JAILED IN CHICAGO

Times
Face Possible Murder Charges

After Riot in Which Police

Captain Falls Dead.

3-6-35

TWENTY-ONE ARE INJURED

newspaper
Trouble Flares in Court Room as

'Moorish Order' Members

Clash With Bailiffs.

Special to THE NEW YORK TIMES.

CHICAGO, March 5.—Fifty Negro men and women, cultists of the "Moorish Order," precipitated a riot this morning in Municipal Judge Edward F. Scheffler's court room in the police building at 1,121 South State Street.

During the trouble, which was finally subdued by more than 100 policemen and twenty bailiffs swinging clubs and pistols, Captain Joseph Palczynski, 73, veteran member of the police force, fell dead.

Deputy Bailiff Philip Brankin Jr., 28, was shot in the chest and seriously wounded. Twelve policemen were cut and bruised, six bailiffs suffered similar injuries, and two cult members, one of them known as King Shah, received slight gun-shot wounds.

The fifty cultists were held in cells tonight while the police and the State's Attorney office planned to file murder charges against them, if possible. This depends on the result of autopsy performed on Captain Palczynski.

Stories of Collapse Differ.

The captain suffered from heart disease, and early in the investigation it was not determined whether an assault on him was a proximate cause of his death. Conflicting stories were told of his collapse.

The wild court-room scene was apparently the outgrowth of a minor incident. With their leaders attired in flowing robes and their followers wearing red fezzes decorated with crescents, the cultists had entered court with the avowed intention to "stand by their sister."

The "sister" is Mrs. Rosetta Hassan (or Hassan Shah), for whom Mrs. Anthanasia Christopolous sought a warrant as a result of a street-car quarrel in which the husbands of the women were involved. Previously the Hassans had laid their troubles before the "Temple

of Islam," the cultist headquarters, and as a result fifty of the cultists escorted the couple to court this morning.

Warrant Is Refused.

In accordance with court custom a welfare worker heard the Hassans' charges first in her office, and decided there was no probable grounds for issuance of a warrant. Apparently satisfied with the result, the Hassans returned to the court room, where the cultists were seated. All started marching to the rear of the court room to leave.

Meanwhile, Judge Scheffler was hearing charges against ten Negro women in another case. He ordered them taken to a detention room which opens off the rear of the court room and continued their cases.

The two groups—the cultists and the ten women—became intermingled. A bailiff tried to sort out his charges. Bailiffs in the rear of the room told the Hassan group that their proper exit was near the front of the court room and attempted to turn them back.

Several persons started pushing. The bailiffs called for order. An excited woman cultist shouted at Deputy Bailiff Theodore Mazola: "Take off your glasses and I'll whip you."

In half a minute the riot had started. It was not subdued until police and bailiffs had rushed from every part of the building in response to a riot alarm.

50 Members Of Negro Cult Riot; Policeman Dies

CHICAGO, March 5.—(AP)—Fifty negro cultists who participated in a riot in women's court faced murder charges tonight for the death of a 73-year-old police official.

Judge Edward F. Scheffler, in whose court room the battle raged for 15 minutes, ordered evidence gathered preliminary to the seeking of murder indictments as a result of the death of Capt. Joseph Palczynski.

The possibility of another fatality loomed. Bailiff Phillip Brankin, 29, was apparently in a critical condition at a hospital, a bullet in his right lung. Two members of the "Allah Temple of Islam" also suffered bullet wounds. King Shah, 38, was shot in the shoulder and Zack Hassan, 32, in the foot. A score of cultists suffered cracked heads and contusions at the hands of patrolmen and detectives.

A dozen officers and bailiffs were scratched, bitten, kicked, and cuffed before they could toss the 31 women and 17 men rioters into cells.

Nine of the women members of the "Moorish order," wearing red hats adorned with crescents, were hailed into

court for participating in a quarrel. Judge Scheffler ordered a recess. The women went toward the rear of the room. Bailiffs told them to use the front door. The women objected. One of the negro men in the audience arose and the riot started. Judge Scheffler called assistance.

Capt. Palczynski, shaking off restraining hands, plunged into the melee. He fell to the floor. His physician, Dr. O. H. Berg, said later he had treated him for a heart ailment.

Detectives, high officials, and policemen poured into the chamber. Windows were shattered, shots fired, clubs wielded, fists flayed, benches overturned. Authorities were uncertain whence came the pistol bullets, but Miss Ethel Schiller, a city prosecutor, who witnessed the riot, said: "Fifteen or 20 negroes were trying to get out the rear door. Someone ordered them back. They surged forward and

Bailiff Higgins tried to hold them off with his gun. They came on anyway. He had to fire. Capt. Palczynski was slugged. I saw several men around him with clubs."

One Dead, 2 Hurt as Cultists, Cops Battle in Chicago

3-9-35
Bailiff Who Grabbed

Woman, Blamed for
Starting Trouble.

SAY POLICE CAPT.

DIED FROM SHOCK

Bailiff, Cult Member Hit
by Bullets.

F-L-A-S-H

CHICAGO.—Fifty cultists were held in cells Wednesday while police and the state's attorney's office planned to file murder charges against them, if possible, depending upon the result of an autopsy performed on Police Captain Palczynski.

(By Wire)

CHICAGO (ANP)—Surliness

on the part of Bailiff Teddy Mazola, white, in Judge Edward F. Scheffler's women's court is alleged to have been responsible for a bloody riot Tuesday morning in which Police Captain Joseph Palczynski died of heart failure and one bailiff and a spectator were shot.

Fifty persons, thirty-nine of whom were women, were involved in court battle in which fists, pistols and chairs were used. Judge Scheffler had been hearing a case against a woman involved in a street-car altercation with whites.

Approached Wrong Door

No warrant was issued and the woman, a member of a Moorish cult, was dismissed. Many members of the cult were in the courtroom. When they prepared to leave, they approached the wrong door. Bailiff Mazola approached one of the women and shoved her roughly aside.

When she told him "If you take off your glasses, I'll slap your face," the bailiff grabbed her. Cult members rushed forward and a free-for-all fight started.

The police captain died from shock, while a white bailiff and one cult member were injured by shots fired by bailiffs. Police were rushed from Central station to quell the riot.

Struck Own Man

Policeman James Williams fought off four of the cult members who pounced upon him but was struck by a white court attendant who mistook him for a cultist. Fifty cult members were arrested.

Leaders of the cult, said to be members of the Temple of Islam, wore flowing robes with their followers wearing red fezzes decorated with crescents.

Chicago Courts Jail Forty Negro Workers After Police Attack

CHICAGO, Ill., March 8.—Forty working-class Negro men and women were sentenced yesterday to serve a total of 3,750 days in county jail cells after being convicted on framed charges of "contempt of court." They face an additional charge of "conspiracy to obstruct justice" under bail of \$5,000 each. A third charge, that and unconcealed hatred of the Negro of murder, is threatened against the people, the prosecutor made the defendants because of the sud-desperate efforts to force the witten death from a heart attack of nesses to admit they had conspired 73-year old Chief of Police Palto bring members of their church czynski, at the scene of the attack, together in an organized protest While Chicago's notoriously vicious against discrimination in the court; police department frantically he tried to force the mto say they trying to frame further evidence had begun the fighting and were against these Negro workers, two of guilty of attacking police. their number lie in Bidewell Prison Hospital bed, suffering from but-let wounds inflicted by police.

The physical assault upon the Negroes, most of whom are members of a religious sect, Temple Allah of Islam, occurred on the forenoon of March 5 in Chicago's Women's Court, the same court in which they received savage sentences the next day. About fifty Negroes gathered there in solidarity with their fellow church member, Mrs. Rosetta Shah, who had been summoned to court to answer charges arising out of a quarrel she had had with a white woman in a street car some ten days before. The case was dismissed. The group was about to leave the court by a rear exit. Suddenly police began pushing and shoving the workers. In answer to a riot call, more than 150 police rushed to the scene and began to attack the unarmed victims. They brandished their guns and shot indiscriminately into the crowd. When the physical attack subsided, the Negroes were taken into custody on charges of "contempt of court."

Police Jam Court

The next day sentence was handed down by Justice Edward S. Scheffler in a courtroom from which the public was excluded, and which was filled to capacity with the bulging forms of police and deputies, matrons and policewomen bailiffs and countless other court attaches.

The Daily Worker correspondent sat at a press table near the prosecution and heard the prosecutor, Assistant State Attorney Martin Ward, make vicious remarks about the defendants. Among these, was: "What is the name of that 'shine' over there?" With bristling hostility

the Negro people and unite in struggle for freedom of the forty Negro men and women railroaded to jail and shot down in the courtroom. The whole working class of Chicago must be aroused against this brutal murderous justice of the capitalist class, and we must give full support to the International Labor Defense in its defense campaign."

In pronouncing sentence, Judge Scheffler said:

"I believe in freedom, equality and justice. (This is the slogan of the church members.) Most people do not know what that means. It means, within the law. We must have dignity, proper decorum and respect for men in uniform. The court must exist. I therefore sentence the women to 30 days in the county jail and the men—because they are so hard to handle—six months."

This vicious attack upon the members of Temple Allah of Islam is viewed by the workers of Chicago as an attack upon the whole Negro people and white workers, and their right to belong to organizations of their choice, in this case a church congregation.

Sentiment of the workers of Chicago over this outrage was given forceful expression at an anti-war meeting held here March 5 in Ashland Auditorum attended by nearly 2,000; Andrew Newhoff, District Secretary of the International Labor Defense, announced that organization would help defend the forty Negro workers.

Tremendous applause followed this announcement. The International Labor Defense is taking steps to appeal this legal sentence. Preparations for a mass protest campaign will include: city-wide and sectional protest meetings, appeals to all Negro and white churches; distribution of 100,000 protest leaflets.

CASE OF THE MOORS

The disturbance which happened in Municipal Judge Edward S. Scheffler's court room Tuesday was precipitated by the Moors themselves, but by an over-zealous bailiff of that court. This statement is supported by questions and answers coming not from the Moors, but from white people, attaches or that court. Had the bailiff permitted those people a peaceful departure, no confusion would have occurred; no one would have been killed and there would have been no necessity for the brutal beating which many of those men and women received.

Judge Scheffler is a fair and eminent jurist, who has the respect and confidence of all who know him. Chief Bailiff Albert J. Horan is a capable and efficient official and like other public officials, is no doubt compelled to make appointments occasioned by political expe-

diency, rather than by his own choice.

A two hour survey Wednesday morning of the conduct, the attitude and mannerism of some of the deputy bailiffs assigned to the courts at Eleventh street clearly disclosed that their conduct could cause almost anything to occur. Some of those bailiffs by their domineering attitude, their manner of addressing people and especially colored people who have business with and in the courts, are not such as will increase respect for law and order.

We hold no brief for the Moors any more than for any other cult or church. We do contend, however, that the Moors are entitled to peacefully assemble and peacefully depart from any public building as any other church or cult. They should not be brutally treated or imposed upon because they are Moors any more than a Baptist should be brutally treated because of his religious belief, or a Methodist or a Catholic because of his religious belief.

From very reliable source, we are informed, if the bailiff had not attempted to stop the peaceful departure of the Moors from the court, this terrible tragedy would not have occurred. The responsibility for the death of a police captain, the shooting of a fellow bailiff, and the injuries of the participants can be very properly laid at the door of an over-zealous bailiff.

There is no desire or intention of condemning all of the bailiffs of the municipal court but there are some who are power drunk and assume their temporary power entitles them to misuse people of color without regard to who they are.

We do not believe that Chief Bailiff Horan would for a moment stand for some of the things which are happening at Eleventh street if he knew it. It is to be hoped that though busy as he is, he will find time to give this particular branch some of his personal attention.

DELEGATES TO 4TH PENTECOSTAL ASSEMBLY MEET



Representatives from every state in the union and India, China, Africa, South America were among the delegates to the 4th General Conference of the Pentecostal Assemblies of Jesus Christ. In the picture are Austin Layne, St. Louis, Mo.; Maria Johnson, Congo Belge, South Africa; Mae Iry, North China; Doris McCurdy, India; Mrs. Ida Sly, Montevideo, Uruguay, South America; S. L. Wise, Hodge, La.; Mrs. J. R. Ledbetter, pictured with the little native

Deborah from West Africa; Elders: John Caldwell, San Diego, Calif.; J. S. Holly, Chicago; K. F. Smith, Columbus, Ohio; Harry Guider, Miami, Florida; S. N. Hancock, Detroit, Mich.; J. S. Morah, India; G. B. Rowe, Michiawada, Ind.; W. T. Witherspoon, Columbus, Ohio; R. G. Pettis, East St. Louis, Ill.; Oliver S. Fauss, Houston, Texas. The meetings were held September 23 to 29 at Bethesda Baptist church, Chicago.

PENTECOSTAL ASSEMBLIES IN 4TH MEET HERE

Confab Attracts Delegates From Foreign Countries

More than five hundred delegates of all races from every state in the Union, Africa, Palestine, China, Uruguay, South America thronged the city this week to attend the 4th General Conference of the Pentecostal Assemblies of Jesus Christ held September 23-29 at the Bethesda Baptist church, 53rd and Michigan.

When the opening hymn was chanted Monday morning the assembly composed of members of all races joined in the song. When the dinner was served in the afternoon morning session opening at 10 a. m. all ate together with the slight and closing at 4:00 p. m. was de- for the abundant hospitality shown. est embarrassment or discrimina- voted to the business activities of Officers are, Board of Presbyters: tion, without charge. At the con- the assembly and reports of the G. B. Rowe, Mishawaka, Ind.; S. N. Hancock, Detroit, Mich.; R. G. Pettis, East St. Louis, Ill.; K. F. Smith, Columbus, Ohio; A. H. Belsner, Alhambra, Calif.; O. F. Fauss, Houston, Texas; F. E. Curtis, Cincinnati, Ohio; Austin Layne, St. Louis, Mo.; W. T. Witherspoon, Columbus, Ohio; John Caldwell, San Diego, Calif.; S. L. Wise, Hodge, La.; Timothy Young, Longview, Texas; L. R. Ootoon, Tipton, Ind.; Ben Pember, St. Louis, Mo.; J. S. Holly, Chicago, Ill.; Eli Burrell, Denver, Colo.; Harry Geiser, Miami, Fla.

—Chicago Defender Phot

South America, A

and Palestine.

Interracial Leadership

The administrative officers, twelve

number, share in the officiating

and are of all races. Elder Holly

of the local Pentecostal church at

3813 Indiana, with colleagues, were

hosts to the group and won the ap-

preciation of the large delegation

for the abundant hospitality shown.

Officers are, Board of Presbyters:

G. B. Rowe, Mishawaka, Ind.; S. N.

Hancock, Detroit, Mich.; R. G. Pet-

tis, East St. Louis, Ill.; K. F. Smith,

Columbus, Ohio; A. H. Belsner, Al-

hambra, Calif.; O. F. Fauss, Hous-

ton, Texas; F. E. Curtis, Cincinnati,

Ohio; Austin Layne, St. Louis, Mo.;

W. T. Witherspoon, Columbus, Ohio;

John Caldwell, San Diego, Calif.;

S. L. Wise, Hodge, La.; Timothy

Young, Longview, Texas; L. R.

Ootoon, Tipton, Ind.; Ben Pember,

St. Louis, Mo.; J. S. Holly,

Church-1935

Presbyterian,

PROGRAM — WORKERS' CONFERENCE

UNIT OF WORK FOR COLORED PEOPLE, BOARD OF NATIONAL MISSIONS OF THE PRESBYTERIAN CHURCH, IN THE U. S. A.

To Be Held in the University Church at Johnson C. Smith University, Charlotte, N. C. February 5th to 8th, 1935.

Agnes - American
Monday, February 4, 1935—
Rev. J. M. Gaston, D. D.,
presiding.

2:00 to 5:00 P. M. and 7:30
to 9:00 P. M.

Conference—Secretaries, Na-
tional Missions Chairmen of
Presbyteries and Synods, and
Advisory Committee.

Tuesday, February 5, 1935

9:30 A. M.—Conference—Prin-
cipals of Boarding Schools with

Mr. A. H. Burnett, Traveling
Auditor, Board of Christian

Education, Secretaries and Ad-
visory Committee.

9:30 A. M.—Separate Con-
ference — National Missions

Chairmen of Presbyteries and
Synods with Rev. L. B. West

D. D., presiding.

12:00—Noon Recess.

2:00 P. M. Devotional Peri-
od.

Rev. L. B. West, D. D., Field
Representative.

Rev. T. B. Hargrave, D. D.,
Evangelist.

Rev. C. W. Francis, Evange-
list.

2:45 P. M.—Recent Develop-
ments in Home Missions.

2:45 P. M.—Recent Develop-
ments in Education.

Rev. H. N. Morse, D. D.,
Administrative Secretary.

Miss Edna R. Voss, Secreta-
ry, Educational and Medical

Work.

4:15 to 6:00 P. M.—Social
and Recreation Period. The

Gymnasium will be open, in
charge of Prof. William E.
Griffin.

Under the direction of Mrs
George W. Long, President
Atlantic Synodical, in honor of
its 50th Anniversary.

Thursday, February 7, 1935

9:00 A. M.—The Value of
Personal Evangelism in Our
Churches.

Rev. William A. Sample,
Birmingham, Ala.

9:25 A. M.—Discussion.

9:45 A. M.—The Value of
Church Schools in Teaching
Christian Education.

Mrs. J. D. Stanback, Alice
Lee Elliott Academy, Valliant
Okla.

10:10 A. M.—Discussion.

10:30 A. M.—The Place of
the Normal School in our Mis-
sion Work.

Prof. L. S. Brown, Brainerd
Institute, Chester, S. C.

10:55 A. M.—Discussion.

11:15 A. M.—Bible Hour.

Rev. W. L. McEwan, D. D.,
Pittsburgh, Pa.

12:00 Noon—Recess.

2:00 P. M.—Doing the Com-
mon Thing in an Uncommon
Way.

Mrs. H. W. McNair, Ingle-
side-Fee Seminary, Burkeville,
Va.

2:25 P. M.—Discussion.

2:45 P. M.—New Develop-
ments at Margaret Barber
Seminary.

Rev. H. M. Hosack, Margaret
Barber Seminary, Anniston,
Ala.

3:10 P. M.—Discussion.

3:30 P. M.—Co-Education at
Mary Holmes Seminary.

Rev. Graham F. Campbell,
Mary Holmes Seminary, West
Point, Miss.

3:35 P. M.—Discussion.

4:15 P. M.—Social and Recre-
ation Period.

8:00 P. M.—Sermon.

Rev. W. L. McEwan, D. D.,
Pittsburgh, Pa.

Friday, February 8, 1935
9:00 A. M.—The Place of the
Day School in the Larger Par-
ish Plan.

Rev. W. L. Metz, D. D., Edis-
co Island, S. C.

9:45 A. M.—The Contribut-
tion of the Boarding School to
the Life of the Community.

R. W. Bulware, Dean, Har-
bison Agricultural and Indus-
trial Institute, Irmo, S. C.

10:10 A. M.—Discussion.

10:30 A. M.—The Education
Program of Barber-Scotia
and Johnson C. Smith Univer-
sity.

Rev. H. L. McCrorey, D. D.

10:55 A. M.—Discussion.

11:15 A. M.—Bible Hour.

Rev. W. L. McEwan, D. D.,
Pittsburgh, Pa.

12:00 Noon.—Adjournment.

Announcements

Personal Interviews will be
granted to the workers by Mrs
Agnes B. Snively, Miss Marjo-
rie E. W. Smith, and Rev.

J. M. Gaston, D. D., at the Car-
negie Library, beginning Fri-
day at 2:30 P. M., and contin-
uing as long as necessary.

Every minister is urged to
bring from his church as many
delegates as possible to attend
these meetings. We are espe-
cially anxious to have the el-
ders and young people present.
It is expected that the mem-
bers of the Conference will at-
tend all sessions.

Write to Rev. L. B. West,
D. D., Carmel Street, Charlotte,
N. C., advising him of the time
of your arrival and your place
of entertainment will be as-
signed to you.

It is earnestly hoped that the
local church will pay the trav-
eling expenses of their minis-
ters to the Conference. The in-
formation and inspiration de-
rived from it should a good

deal more than justify the local
church in paying the expenses
of their pastor. It will be im-
possible for the Unit of Work
for Colored People to pay the
traveling expenses of those at-
tending the Conference. Enter-
tainment for all delegates will
be furnished free, however.
**THE WORKERS' CONFER-
ENCE OF 1935.**

Agnes - American
The Annual Presbyterian
Workers' Conference is an event
that is looked forward to with
pleasing anticipations. The Con-
ference for 1935 has passed and
is now history. Several feat-
ures of the session stand out in
bold relief and will make it me-
morable. The papers presented
and the discussions evoked by
them were of an exceptionally
high character. Among the of-
ferings by the women workers
the paper by Mrs. J. D. Stan-
back is being praised both for
the quality of the subject mat-
ter and the engaging manner of
its delivery. *2-14-35*

The sermons by Dr. McEwan
lifted the Conference to Pis-
gah heights. Not only the lay-
men but the ministers, whose
every day business is to stu-
dy and contemplate the beauty
of divine truth, got a new vis-
ion of God and were stirred to
deeper appreciation of the maj-
esty of his being, the wisdom
of his ordering of the universe
and his loving care of all his
creatures.

Charlotte
The Benefit Dinner given
on Thursday evening by the
Charlotte Chapter of Johnson
C. Smith University Alumni
was the outstanding social
event of the Conference week.
The affair was largely attended
and passed off happily, affording
an opportunity of rare pleasure.

The pageant, "The Women of
the Way," which was given un-
der the auspices of the students
and faculty of Coulter Acade-
my, with Mrs. G. W. Long as

director, was witnessed by appreciation to Rev. Dr. J. M. MRS. N. A. CRUMPTON. audience that filled the auditorium and gallery of Biddle Memorial Hall. The conception of the pageant is worked out in splendid detail and evinces the fine talent of the author, Miss Bessie Mayle. The growth of the Church's work through the years was strikingly portrayed in the evolution of the small parochial school of the early days into an A grade college of the present time. The interpretation by the Coulter performers was well done. The dialogues, the addresses and the singing were most appropriate, and showed careful rehearsal. The Workers' Conference of 1935 gave something that will be remembered.

REPORT OF CONFERENCE FINDINGS COMMITTEE
We feel very grateful to the Program Committee for the timely and comprehensive program, whose subjects touch every phase of our mission field. We followed with interest the effective presentation of the subjects assigned and endorse the suggestions made by those who so ably handled the assigned subjects. We recommend that the contents of these papers be made a special study by the delegates.

We find that the opportunities of our great Church as they relate to world conditions have never been made more favorable. We are fully persuaded that the greatest need of the world today is a live, wide-awake Church, with a well-thought out program that challenges youth; and a spirit-filled corps of workers with the great passion for giving Christ to men. The place of the Church and its organizations—the schools and colleges—as presented to us by the various speakers, is more clearly seen. Our workers seem alert, and the interest manifested is gratifying.

We wish to express our appreciation to Rev. Dr. J. M. MRS. N. A. CRUMPTON. audience that filled the auditorium and gallery of Biddle Memorial Hall. The conception of the pageant is worked out in splendid detail and evinces the fine talent of the author, Miss Bessie Mayle. The growth of the Church's work through the years was strikingly portrayed in the evolution of the small parochial school of the early days into an A grade college of the present time. The interpretation by the Coulter performers was well done. The dialogues, the addresses and the singing were most appropriate, and showed careful rehearsal. The Workers' Conference of 1935 gave something that will be remembered.

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Auxiliary Has Interracial Meet

The Woman's Auxiliary of the First Presbyterian church held the regular meeting in the Educational building of the church Monday afternoon.

Mrs. George W. Hall, vice-president, presided in the absence of the president, Mrs. Ralph Abernethy.

Following the song, "Blessed Jesus," Mrs. John R. Hay offered the prayer.

Routine business was transacted and the minutes of the past meeting read and approved. The roll call by circles showed the following present: Circle No. 1, nine members; Circle No. 2, six members; Circle No. 3, six members; Circle No. 4, eight members; Evening Circle, One.

The topic for the afternoon's devotional featured "Our Jerusalem," and was led by Miss Fannie Dixon, who offered the prayer.

A recommendation from the executive board of the Auxiliary was read by Mrs. Hay, which asked that \$5 be given by the Auxiliary for the Young People's conference at Mitchell college. The petition was favorably voted upon.

Mrs. W. R. McDonald had charge of the program on "Interracial Evangelism." She read a most interesting excerpt on the advancement of the negro race. Mrs. McDonald introduced to the Auxiliary Evangeline Jones, colored ERE teacher, who was assisted by Dorothy Shuford, Mary L. Shuford and Lillian Corpening, who sang a trio, "Faith, Hope and Love." Mrs. J. T. Wilson gave a talk on ERE work in the Hickory colored unit and Mary L. Shuford sang a solo, "Deep River." The trio then sang a spiritual with James Derr at the piano.

Speaking for the entire Auxiliary Mrs. McDonald thanked those taking part on the program. The meeting was brought to a close with the Mizpah benediction.

Respectfully submitted,
Your Committee,
REV. C. J. BAKER, D. D.,
Chairman,
DR. A. S. CLARK,
MRS. R. W. BOULWARE,
MRS. J. D. STANBACK,
REV. H. C. MILLER, D. D.,
REV. A. W. RICE, D. D.,
REV. THOMAS A. JENKINS,
REV. THOMAS C. BOYD,
REV. F. GREGG,
MRS. L. A. ROLDEN.

Presbyterian Church Council to Hold Four-Day Session Here

Conference to Be First Gathering in Washington In 33 Years; Noted Clergymen and Civic and Educational Leaders to Speak

The 41st annual session of the speaker The glee club of Arm-Afro-American Presbyterian Council of the North and West will hold a four-day session here beginning today (Thursday) and ending Sunday at the Tabor Presbyterian Church, Second and S Streets, Northwest. The Rev. H. R. Tolliver will preside.

It will be the first time in 33 years that the council has met in Washington. The Rev. E. Fairley, pastor of the entertaining church, Dr. Holloway, President. Officers of the council are the Rev. William H. Holloway, Columbus, Ohio, president; the Rev. Thomas J. B. Harris, New York, executive secretary; the Rev. Clarence B. Allen, Pittsburgh, treasurer, and the Rev. Richmond A. Fairley, of Washington, chairman of the Committee on Arrangements.

The Rev. Mr. Holloway will deliver the annual sermon on Thursday at 8 p.m. A representative from the Board of Commissioners of the District will welcome the group. Other speakers will include the Rev. R. Paul Schearrer, moderator of the presbytery of Washington; the Rev. F. W. Alstork, vice-president of the Interdenominational Ministers Alliance; Dr. Garnett C. Wilkinson, first assistant superintendent of schools; Archibald S. Pinkett, secretary of the local branch of the National Association for the Advancement of Colored People; Elder E. H. Fisher, of Tabor Presbyterian Church, and Dr. L. B. Ellerson, of Newark, N.J., who will respond to the addresses.

Dett Chorus to Sing
Music will be rendered by the Dett Choral Society with Miss Virginia Williams, director.

Dr. William Lloyd Innes, of New York, will speak on "The Church and World Peace," at the Friday evening meeting. Saturday will be devoted to reports and business.

Celebration of Holy Communion will take place Sunday evening. Dr. Charles S. Freeman will preside.

Dean Slowe to Speak
Sunday at 3:30 p.m., Mrs. W. Mae Harris will preside over the women's session. Miss Lucy D. Slowe, dean of women, Howard

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THE ANNUAL CONFERENCE OF PRESBY- TERIAN WORKERS

By Rev. L. B. West, D. D.

The Annual Conference of Workers under the Unit of Work for Colored People, of the Board of National Missions of the Presbyterian Church, U. S., met at Johnson C. Smith University, Rev. H. B. McCrorey, D. D., President, February 2-14, 1935. The sessions were held in the University church, with the Rev. Dr. M. J. Gaston, D. D., Secretary of the Unit, presiding. Dr. Gaston presided with dignity and precision. The Conference was largely attended. One hundred and eighty-one delegates registered from sixteen States and the District of Columbia. For the first time in a long period we were blessed with good weather. The program was informing and inspiring. The big University choir, under the direction of Prof. T. B. Faulkner, rendered excellent music, as well as the quintet. Dr. T. A. Long presided at the organ. The congregational singing of the conference, led by Rev. A. H. Prince, with Mrs. R. W. Boulware at the piano, was fine. Brainerd Institute added much to the music when a group of students, under the leadership of Prof. J. T. Young, rendered several selections. The entertainment was all that could be desired. The faculty and students warmly greeted the Conference. The meals and service in the dining room were excellent. Members of all denominations threw open the doors of their homes and helped to house the delegates. The usual spirit of fellowship and congeniality

prevailed. This year a social and recreational feature was added. Prof. Wm. E. Griffin had charge. Several of the delegates took advantage of this, and amused themselves in the gymnasium.

Opening Period

The Conference opened with a devotional period. The Rev. L. B. West presided. The Rev. T. B. Hargrave, evangelist for the Synods of Canadian and East Tennessee, read the Scripture and prayed. The Rev. C. W. Francis, evangelist for the Synods of Atlantic and California, made an impressive talk on the nearness of God to men. Dr. Gaston explained that it was necessary to make some changes in the opening part of the program. The following ten minute addresses: Rev. C. B. Allen, D. D., Pittsburgh, Pa., on The Work of the Pastor; Rev. T. J. B. Harris, D. D., New York, on the Importance of Men's Work in the Church; Rev. J. B. Barber, Chattanooga, Tenn., on The Out-Reaching Church; Rev. A. H. George, of Brainerd Institute, on Training of Young Men in the Seminary; and Rev. H. S. Davis, Oxford, on The Educational Phase of The Church's Program. These were timely and helpful addresses.

A worship service was conducted at eight o'clock in the evening. Those taking part were the Rev. H. W. McNair, Burkeville, Va.; the Rev. E. J. Gregg, D. D., Jacksonville, Fla.; and the Rev. G. C. Shaw, D. D., Oxford. Dr. Shaw preached an

able sermon from the text: "Freely ye have received, freely pertaining to the educational give." (Matt. 10:18.) He emphasized the idea that as we church and school. A list of the speakers and their topics follow: Rev. A. B. McCoy, D. D., District Superintendent, Sab-bath School Missionaries, At-lanta, Ga., Recent Developments in Our Sunday School Mission-ary Program; Rev. J. T. Douglass, pastor of Gibson Memorial church, Springfield, Mo., "The Place of the Young People in the Work of the Church;" Rev. J. Metz Rollins, pastor of Car-ver Memorial church, Newport News, Va., "The Place of the Rural Church in the Life of the Community;" Rev. W. A. Sam-ple, pastor Miller Memorial church, Birmingham, Ala., "The Value of Personal Evangelism in Our Churches;" Mrs. J. D. Stanback, Principal Alice Lee Elliott Academy, Valliant, Ok-lahoma, "The Value of Church Schools in Teaching Christian Education;" Prof. L. S. Brown, President Brainerd Institute, Chester, S. C., "The Place of the Normal School in Our Mis-sion Work;" Mrs. H. W. Mc-Nair, Principal Ingleside Fee Seminary, Burkeville, Va., "Do-ing the Common Things in an Uncommon Way;" Rev. H. M. Hosack, President Margaret Barber Seminary, Anniston, Alabama, "New Developments at Margaret Barber Seminary;" Rev. Graham F. Campbell, President Mary Holmes Semi-nary, West Point, Miss., "Co-ed-ucation at Mary Holmes Semina-ry;" Rev. W. L. Metz, D. D., Principal of the Larimer School, Edisto Island, S. C., "The Place of the Day School in the Larger Parish Plan;" Prof. R. W. Boul-ware, Dean of Harbison Agri-cultural and Industrial Institute, Irmo, S. C., "The Contribution of the Boarding School to the Life of the Community;" Rev. H. L. McCrorey, D. D., President

The Bible Hour.

The Bible hour is always a big feature of the Conference. For several years this has been conducted by the Rev. W. L. McEwan, D. D., of Pittsburgh, Pa. The sermons of Dr. McEwan are always instructive, in-spiring and uplifting. His grasp of Biblical knowledge, his cor-rect interpretations, his rich ex-perience, his scholarly and yet simple presentation of the Word all serve to draw men nearer to God. The subjects of his ser-mons for this meeting were: "The Sovereignty of God," "Heaven," "Hell," and "Chris-tianity the Salt of the Earth." The Conference is always glad to have Dr. McEwan.

Staff Representatives

The Conference was pleased to have the following represen-tatives present: Mrs. Agnes B. Snively, Miss Marjorie E. W. Smith and Miss Marie Preston, District Secretary, Chicago, Ill. Miss Preston thrilled the Conference as she told of her visit last summer to mission work among the Alaskans. She described the physical beauty of Alaska and spoke of the ap-preciation of the people for what was being done to educate and evangelize them.

Mrs. Snively, in her charac-teristic way, stressed the im-portance of putting missions into church and school.

Miss Smith added much to the Conference with her genial smile and informal interviews with the workers.

Church and School Work

Stirring addresses, thought-ful papers and spirited discus-

sions were made on vital topics of Johnson C. Smith University, Charlotte, "The Educational Program of Barber-Scotia Col-lege and Johnson C. Smith Uni-versity." Several of these papers and addresses will appear in the Af-rico from time to time.

Pageant

A pageant, "The Women of the Way," written by Miss Bessie Mayle, depicting 50 years of mission work in Atlan-tic Synodical, was successfully staged Wednesday night of the Conference by representatives from Coulter Academy, Cheraw, S. C., under the direction of Mrs. G. W. Long, President of the Synodical.

Committees

The following committees were appointed:

Findings.—Rev. C. J. Baker, D. D., Chairman; Revs. H. C. Miller, D. D., J. Metz Rollins, A. W. Rice, D. D., F. Gregg, T. A. Jenkins, T. C. Boyd and A. S. Clark, D. D., and Mrs. R. W. Boulware, Mrs. J. D. Stanback, Mrs. N. A. Crumpton and Mrs. L. A. Bolden.

Necrology.—Revs. E. J. Gregg, D. D., H. Wilson, D. D., L. W. Davis and W. M. Sam-ple.

The reports of the commit-tees are published in these columns.

Pre-Conferences

Pre-Conferences of National Missions chairmen of Presbyte-ries and Synods and members of the Advisory Committee were held in the Y. M. C. A. Hall of the University. The discussions centered around how to increase the member-ship and finances of our church-es, and the matter of ministers giving full time service to the work of the churches.

A Conference was also held in Biddle Memorial Hall with the Principals of the Boarding

Schools and Mr. A. H. Burnett, Traveling Auditor of the Board of Christian Education.

Benefit Banquet

The local chapter of the Alumni Association of Johnson C. Smith University gave a benefit banquet in the dining hall on the closing night of the Conference in the interest of a girls' dormitory. It was a delightful occasion. Miss Jayne B. Wallace, President of the chapter, presided. There were several short addresses, and appropriate musical selections. A large number of the Conference delegates were present.

The Conference came to a close on Friday, when the usual interviews were conducted by Dr. John M. Gaston, Mrs. Agnes B. Snively and Miss M. E. W. Smith. On all sides comments were heard in loud praise of the splendid Conference held.

Mr. J. E. Hemphill, local photographer, made a fine picture of the Conference.

NEGRO WOMEN'S ANNUAL MEETING

Christian Conference Under Presbyterian Auspices Opens Monday.

Governor Johnston has been invited to open the 12th annual Christian conference for Negro women conducted under the auspices of the Woman's auxiliary of the Presbyterian church, Synod of South Carolina, which will open at Benedict college at 8 o'clock Monday night.

The conference will be in session until Friday night. Bible study, Sunday school methods, practical nursing, demonstrations in sanitation and improved home conditions, community problems, lessons in parliamentary law, play ground work and handicraft will be taught.

The public is cordially invited to attend the evening meetings which consist of addresses by outstanding speakers, both white and Negro.

Some of the objectives of the Conference which is held annually at Benedict college, are to promote better race relationship, better community life and greater Christian service.

Emphasis on War Training Decried by Presbyterians

Afro-American
The Rev. Mr. Imes Says:
Flag-Saluting Cause!

Baltimore
Super-Patriotism.
FEARS NEW DEAL IS LEADING TO FASCISM

Council's Growth Cited; Missions Discussed.

WASHINGTON—Too much emphasis is being placed on the training of youth for war, the Rev. William Lloyd Imes of New York City told the Afro-American Council of the North and West, meeting at Tabor Presbyterian Church last week-end.

"We have constantly made war the most attractive thing to the young people," he declared. "Our saluting of the flag and other patrol exercises have given us a super-patriotism, instead of the idea of loving God and one's neighbor."

Stating that he was a member of the national religious committee of the League Against War and Fascism, the speaker said that he was working to break down the "standards of what will be a Fascist state in America."

Fears New Deal Trend
"I am afraid that when the Roosevelt administration is over, we will have fascism here, and if we have, no one will suffer more than the colored race," he contended.

Leaflets published by the Presbyterian Board of Christian Education, in Philadelphia, suggesting methods for celebrating Armistice Day, were distributed by the Rev. Mr. Imes at the session.

The statistical report of the council showed the number of churches as 61; members, 10,956; Sunday School members, 7,225; national mission board funds collected, \$1,216; foreign mission fund, \$611; and monies collected by the churches for general expenses, \$132,494.

Growth Cited
In 1917, it was pointed out by the Rev. John T. Colbert, Baltimore, who presented the report, there were only 4,000 communion members of the North and West.

as compared with nearly 11,000 at present.

The council comprises the states of Pennsylvania, New Jersey, Washington, Massachusetts, Indiana, Nebraska, New York, Michigan, Mississippi, Ohio, California, District of Columbia, Maryland, Illinois, Kansas, Kentucky and Delaware.

Mission Work Discussed

In his report on forward movements, the Rev. Mr. Colbert informed the conference that the former limitation on the number of colored missionaries in West Africa has been lifted by the French Government.

There have been only two such missionaries in this section, he said, one of whom died recently.

The section referred to was the East Africa Cameroons, a mandate of France, which was taken from the Germans during the World War. The two missionaries were Mr. and Mrs. Irving Underhill, the latter dying last year.

Radicalism Feared

The reason why the French Government refused to let a greater number of colored American missionaries go into this section, the pastor explained to the AFRO, was that it was feared "educated colored persons would put radical ideas into the minds of the natives."

The Rev. and Mrs. Joseph Purceyville Holmes are now studying at Howard University, he said, preparatory to serving as missionaries in West Africa.

Memorial Fund Planned

A committee organized to work for a memorial fund for the late Mrs. Underhill consists of the Rev. Mr. Colbert, chairman; the Rev. Mr. Imes, and the Rev. T. J. B. Harris.

Others taking prominent parts in the conference were:

The Revs. Henry W. Campbell, Washington, D.C.; R. A. Fairley, Washington, D.C., host; William H. Holloway, retiring president; R. Paul Schearrer, white, moderator of the Presbytery, Washington, D.C.;

The Revs. J. P. Robinson, Atlantic City; Leslie A. Taylor, Plainfield, N.J.; A. E. Mitchell, Philadelphia; A. E. Bennett, Rochester, N.Y.;

The Revs. M. C. Spann, West Chester Pa.; John W. Lee, Philadelphia; R. F. Glasco, Pittsburgh; Thomas E. Montouth York, Pa.; Samuel Paterson, Reading, Pa.; Clarence B. Allen, Pittsburgh; Beverly Ward, Harrisburg; H. R. Tolliver, Pittsburgh; Charles S. Freeman; and the following women:

Mrs. George J. Evans, Philadelphia; Mrs. William H. Holloway, Columbus, Ohio; Mrs. R. A. Fairley, Washington, D.C.; Mrs. Amy Wooten, Philadelphia; Mrs. Alice Wilson, Philadelphia; Miss Marguerite Crocker, Jersey City; Miss Catherine Wyatt, Baltimore.

Appearing on the program were the following local residents:

The Rev. F. W. Alstork, Garnet C. Wilkinson, A. S. Pinkett, E. H. Fisher, Miss Virginia Williams, Mrs. Edna French, Mrs. Jennie Smith and Mrs. Lucy D. Slowe, dean of women at Howard University.

Church-1935

United Holy Church of America, Inc.

HOLDS 9th ANNUAL CONVENTION

The Guardian

7-13-35 Boston,
Mass.



REV. MRS. J. A. DELK

Of Norfolk, Va., head of the Women's Work of the General United Holy Church of America

UNITED HOLY CHURCH OF AMERICA AT L'OUVERTURE HALL TILL JULY 17. *The Guardian*

The Ninth Annual Convocation of the United Holy Church of America New England District, opened last Wednesday morning, July 10, in L'Ouverture Hall, 1065 Tremont street, and will continue in session for the next eight days or until July 17 inclusive. Bishop G. J. Branch of Goldsboro, N. C., is presiding over the convocation. *Boston, Mass.* The Bethel Tabernacle on Shawmut avenue, near the city, is serving as host to the convocation but presumably the demand for a larger auditorium made it necessary to hold session in L'Ouverture Hall.

Meetings will be held every morning, afternoon and evening during the convocation, except that there will be no sessions at Bethel Tabernacle.

The United Holy Church of America is an incorporated body. There are about 57 churches in the New England and Northern convocation combined and about 125 churches in the Southern convocation.

session Saturday night. Sunday (tomorrow), July 14, there will be meetings morning, afternoon and evening. Last Friday was Women's Day. Rev. Mrs. J. A. Delk of Norfolk, Va., head of Women's Work of the General United Holy Church of America, presided. There were reports of the services of women in the various fields of missionary and religious uplift activities at home and abroad. The meetings were enthusiastic and all well attended.

Bishop Branch will be assisted by Bishop E. B. Lyons of Philadelphia. Other prominent clergy in attendance are Ps. Rev. Wormley of St. Louis, Mo., and Rev. Mrs. M. B. Little of Philadelphia. Beginning the Sunday after the close of the convocation, that is, Sunday, June 21, Rev. J. A. Delk, who is a noted evangelist, will conduct a week's series of revival